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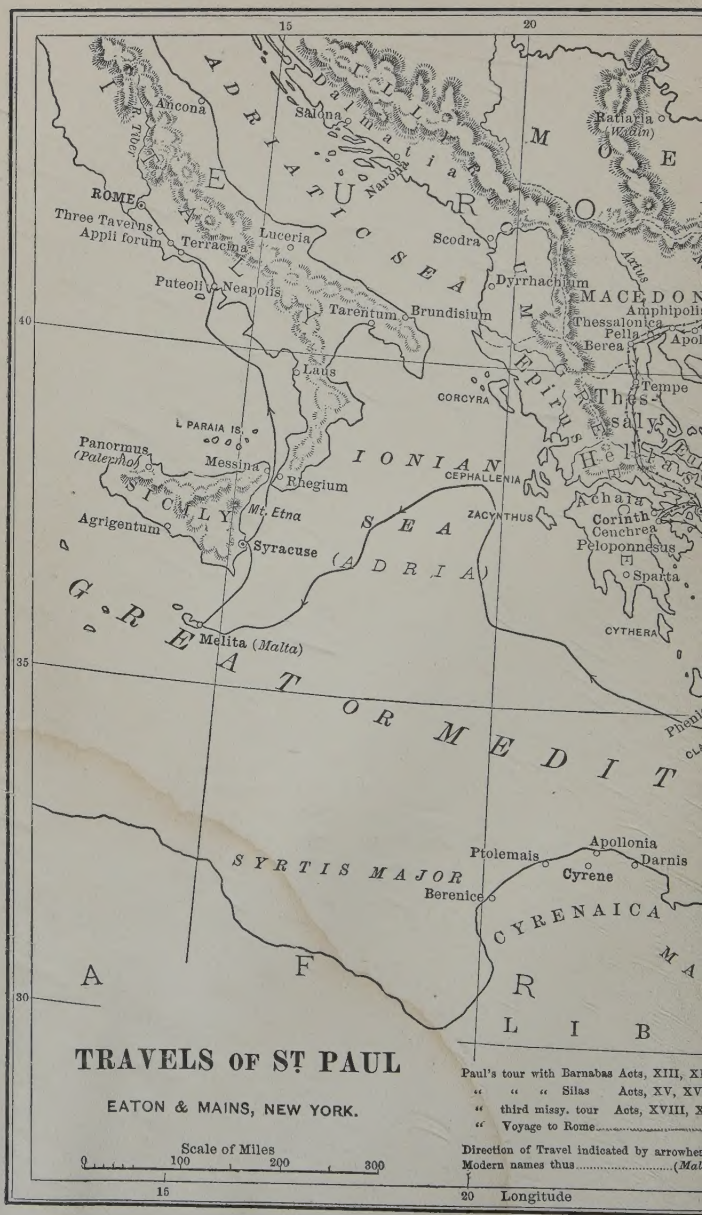
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PROPONTIS
Nicomedia
BITHYNIA
Ancyra
(Broosa)
Gordium
GALATIA
Sebaste
(Sivas)
Troas
MYSIA
Dorylaeum
Arabkir
Adramittium
Pergamos
Caesarea
ASIA
PHRYGIA
CAPPADOCIA
Smyrna
Sardis
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Antioch
Pisidia
LYDIA
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Hierapolis
Iconium
Derbe
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(Marash)
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Colossae
Laodicea
Lystra
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OUTLINE

OF

CHURCH HISTORY.

BY JOHN F. HURST, D.D.

REVISED EDITION.

NEW YORK: EATON & MAINS
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PREFACE TO THE NEW EDITION.

In the present edition of the Outline of Church History, an effort has been made to adapt it more fully to the needs of the student, of the teacher, and of the general reader, than were the former editions of the work. Some departments have been thoroughly changed. Dates, so far as they can be definitely or approximately known, have been assigned to the tables of the Church Fathers. The chapter in the first edition treating of the latest history of the Church has been canceled, and another, bringing down the history to the present year, has been substituted for it. The Survey of Missions has been entirely re-written, giving the latest progress in the foreign mission fields of the Church. An Index, which was not thought necessary in the first issue of the work, has been found, by the use of the volume, to be a real want, and has been supplied in the new edition.

The first summary which we give below, the General Periods of Church History, should be carefully committed to memory, to serve as a framework for the entire structure of Church History. The student will then have in mind a general survey of all the periods, in historical order, with exact dates defining the general divisions. This synopsis is then to be elaborated by the use of the second summary, or Topical Table; and this,

again, by the body of the work; and still further by the use of the best standards of Church History, such as Neander, Robertson, Gieseler, Schaff, Milman, and Mosheim, (last edition, London, 1863.) Instead of giving questions, we prefer to leave them to be suggested by the wisdom and care of the teacher, and by the diligence of the student. Nothing but constant repetition can fix the general facts of ecclesiastical history in the memory, and make them available for future service. We earnestly advise the invariable use of maps in connection with the History. It is one of the forms of object-teaching which never fails to produce the most gratifying results. The maps which we have given should be kept before the eye as much as may be. The student should draw on paper or the blackboard his own maps, descriptive of countries, of scenes of theological controversies, of the progress of evangelization, and of all great religious movements. In drawing a map, one should begin with a mere outline, and then fill up with all the important topographical features of the land. This will be an invaluable aid, both in accuracy and interest, to the study of all the ecclesiastical periods. To him who does it, it will be of more service than his possession of the masterly productions of Keith Johnson, Petermann, Spruner, Wiltzsch, Menke, and, indeed, of all the diagrams, plans, and maps produced by the world's masters in cartography. One learns most, after all, by what he does himself.

DREW THEOLOGICAL SEMINARY,
MADISON, N. J., *May* 15, 1879.

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OUTLINE HISTORY OF THE CHURCH.

PART I.

THE ANCIENT PERIOD.

A. D. 30–750.

CHAPTER I.

FOUNDING OF THE CHURCH, AND HISTORY OF THE APOSTOLIC PERIOD, TO THE DEATH OF THE APOSTLE JOHN.

A. D. 30–101.

1. The Church:—Definition, Spiritual Endowment, Organization, and First Persecution.—The Christian Church is that body of believers who have been baptized in the name of Christ, who fully accept his doctrines, and who strive in good faith to live in harmony with them. The history of the Church is the record of the career of God's people, who have been in the main progressive, notwithstanding occasional unfaithfulness, abnormal developments, and the opposition of enemies. The Church, in its broadest sense, consists of true believers of all ages; but the Christian Church was established by Christ himself, and consists only of his followers.

Descent of the Holy Spirit at Pentecost; conversion of 3,000 souls; daily increase of membership; the numbers soon became 5,000; the Gospel, however, confined to Jerusalem. Great persecution at Jerusalem; death of Stephen, the first martyr; dispersion of the disciples throughout Judea, Samaria, Phœnicia, Cyprus, and Syria. A. D. **30.**

Conversion of Saul of Tarsus on his way to persecute the Christians in Damascus. Residence of three years in Arabia; long intervals probably passed in Damascus. Con- A. D. **37.**

secration of Barnabas and Paul by the Holy Ghost to be apostles to the Gentiles, or the nations.

2. Missionary Journeys of Paul.—(1.) FIRST MISSIONARY JOURNEY OF PAUL.—He visited Seleucia, Island of Cyprus,
A. D. **45–46.** Perga, Antioch in Asia Minor, Iconium, Lystra, Derbe, and returned to Antioch in Syria by way of Lystra, Iconium, Antioch in Asia Minor, Perga, Attalia. He then attended the assembly at Jerusalem.

A. D. **49–53.** (2.) SECOND MISSIONARY JOURNEY OF PAUL.—He went through Syria, Cilicia, Phrygia, and Galatia. In obedience to a Divine call, when at Alexandria Troas, he crossed the Ægean Sea to Neapolis, whence he proceeded at once to Philippi. He here met with his first success on the continent of Europe. Conversion of Lydia. Paul then went through Amphipolis and Apollonia to Thessalonica, Berea, and Athens. He preached on Mars' Hill, and then went to Corinth, where he remained eighteen months. He afterward proceeded to Ephesus, and returned to Jerusalem by way of Cæsarea.

A. D. **54–58.** (3.) THIRD MISSIONARY JOURNEY OF PAUL.—He visited the Churches in Galatia, Phrygia, and Ephesus, and journeyed through Macedonia and Illyricum. He then went by way of Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Cyprus, Tyre, Ptolemais, and Cæsarea to Jerusalem. This was his fifth visit to Jerusalem.

Arrest in the temple, and appeal to Cæsar.

A. D. **58–60.** Imprisonment in Cæsarea. Paul taken on board a ship bound for Rome, in the custody of a centurion. The vessel to which he was transferred at Myra was wrecked at Malta, where he remained three months. He afterward set sail again, and landed at Puteoli, from which place he proceeded on foot toward Rome.

A. D. **61–63.** Paul remained a prisoner in Rome two years, after which he was liberated. He then visited Crete, Macedonia, Corinth, Nicopolis, and Dalmatia; was arrested in Asia, and again brought to Rome a prisoner.

A. D. **64.** Burning of the city of Rome by the Emperor Nero. Commencement of the first persecution of Christians

by Nero; it lasted four years, and probably extended to the provinces.

A popular rumor charged Nero with the burning of Rome, in order that he might rebuild it with greater magnificence. To repress the current rumor, the historian Tacitus declares that Nero took measures to have the Christians accused of the crime. He persecuted them with fearful violence. Many were crucified; many were clothed in skins of wild beasts, that they might be torn to pieces by dogs; others, besmeared with combustible materials, were set up in Nero's garden and burned, to give light for the chariot races, in which the emperor took an active part as a common charioteer. Seneca, the last of the Stoic philosophers, in one of his epistles, describes the persecution thus: "Imagine here a prison, crosses, and racks, and the hook, and a stake thrust through the body and coming out at the mouth, and the limbs torn by chariots pulling adverse ways, and that coat besmeared and interwoven with inflammable materials, nutriment for fire, and whatever else in addition to these that cruelty has invented."—*Epistle* 14.

Beginning of the Jewish war, when the Christians in Jerusalem withdrew to Pella. Destruction of Jerusalem under Titus; 1,100,000 Jews slain, and 90,000 sold into captivity. A. D. **66.** A. D. **70.**

The Persecution under Domitian. Banishment of John the Evangelist to Patmos, where he wrote the Apocalypse. About this year John wrote his Gospel, thus completing the scriptural canon. Death of John. A. D. **95–96.** A. D. **101.**

CHAPTER II.

STATE OF THE CHURCH DURING THE APOSTOLIC PERIOD. A. D. 30–101.

1. Christian Life and Worship.—There were frequent assemblies of Christians, both by day and night. Property was held in common. There was great simplicity of worship, and the Lord's Supper was administered at the close of the service. *Agapæ*, or feasts of love, were celebrated at all the meetings. The Scriptures were read and expounded, and psalms and hymns sung. There being no churches, the private houses were the places of meeting. Each flock had its pastor and deacon. The first day of the week was regarded as holy, in remembrance of the resurrection; the Jewish Sabbath still observed, but not universally. Fasts occurred on Wednesdays and Fridays every week, and annually before the paschal festival; dura- A. D. **30–101.**

tion of fasts and mode of observing them varied in different places.

2. Propagation of the Gospel.—There was remarkable zeal in the dissemination of Christian truth. The example was set by the apostles themselves, but each Christian considered it his duty to desseminate the knowledge of Christianity whenever possible. The entire Church communicated the Gospel. The principal Churches were at Jerusalem, Antioch, Rome, and Alexandria. But there were also vigorous societies at Ephesus, Colosse, Laodicea, Thessalonica, Philippi, Corinth, Smyrna, Sardis, and on the island of Crete. The Gospel was confined to the middle and lower classes. The great commerce in the Mediterranean, and the fine military roads throughout the Roman Empire, were very favorable to the extension of Christianity and the intercommunion of Christians. Letters, sometimes personal, but often circular, were largely made use of, and were of great influence in strengthening and uniting the societies needing special care. Copies of the Scriptures were circulated as widely as was possible in an age prior to the invention of the art of printing.

3. Controversies.—From frequent allusions, even in Paul's Epistles, we learn that the early Church, during the period of its greatest simplicity and purity, was not without disturbing members. Judaizing teachers, or "false apostles," were the authors of the first controversies. Antioch was the scene of the earliest disturbance, but dissension was produced in other sections notwithstanding Paul's explicit declarations and the decision of the Council at Jerusalem. Chief subjects of debate: Necessity of imposing the Mosaic Law upon the new converts from heathenism; doctrine of justification; covenant of Abraham; use of meats offered to idols; apostleship of Paul.

4. Heretical Sects.—Even during the first century of the Christian Church there were certain sects who strove to accommodate Christianity to Oriental and Pagan philosophy. These continued in force about two centuries, and proved a great trial to the primitive Church. The most important of them were the Gnostics. Gnosticism was a combination of Oriental and Platonic philosophy with Judaism, together

with some Christian elements. Christ was not accepted as divine, but only as an emanation of Deity. This heresy, though it arose some time before John's death, did not culminate until much later. Saturninus, one of the leading Gnostics, held that creation was accomplished by seven angels; that the Saviour was man in appearance only; that celibacy and asceticism are obligatory; and that the Old Testament is of minor value. Basilides claimed that the world was created by an order of angels; that there are two souls in man; that Christ's soul did not suffer, only his body, the outward man; and that the Old Testament should be rejected. Carpocrates and his son Epiphanes maintained that there is no difference between right and wrong; and that Jesus elevated himself to purity, not that he was pure originally.

Valentinus went from Alexandria to Rome, and founded a Judaico-Gnostic school or sect. He held that God is a compound being; Jesus was a man, on whom Christ descended; the Holy Ghost is a divine attribute; and there is no resurrection. Cerdon taught that there are two principles and two Gods—one good and unknown, the father of Jesus, the other the creator, evil and known; Jesus was not born of Mary, and was flesh in appearance only; the Old Testament and resurrection should be rejected. Marcion believed in two eternal principles—the one God, good and spiritual, the other material and evil. The Ophites were an anti-Jewish Gnostic sect, without admixture of Christian doctrine. They continued to the sixth century.

There were various sects in addition to the Gnostics. The chief Judaizing sects were the Nazarenes, Nicolaitans, Ebionites, and Cerinthians. The Montanists, from Montanus, who believed that the Holy Spirit made special revelations to him, pretended to an extraordinary degree of spiritual illumination and power; they were ascetical, encouraged celibacy, and were pharisaical in their self-righteousness. For table of heresies of the first three centuries, see pp. 27, 28.

5. Apologies.—The early Christian teachers adopted vigorous measures to meet the objections to Christianity, and to reply to its foes. They wrote defenses, or, as they were called, apologies. The first was written in the second century.

TABLE OF APOLOGISTS.

Quadratus.	Athenagoras.
Aristides.	Miltiades.
Justin Martyr.	Theophilus, (of Antioch.)
Melito, (of Sardis.)	Tatian.
Claudius Apollinaris.	Hermias.

CHAPTER III.

FROM THE CLOSE OF THE APOSTOLIC PERIOD TO THE END OF THE REIGN OF THE ANTONINES.

A. D. 101–180.

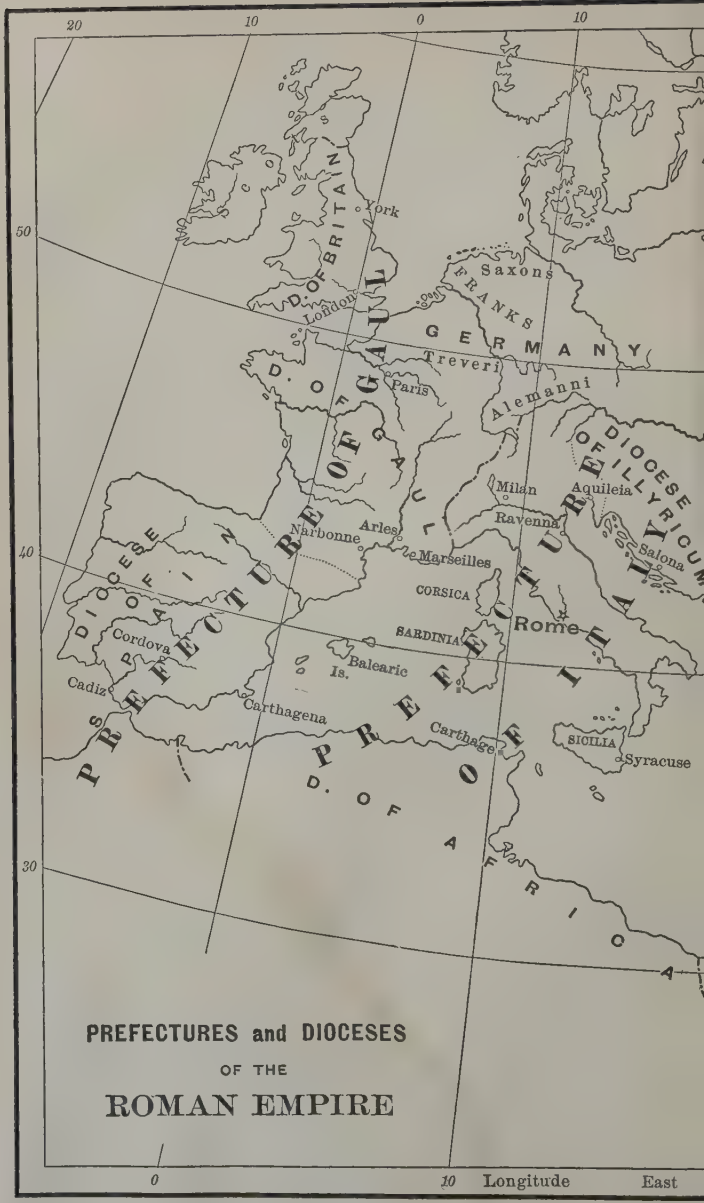
1. Growth of the Church and Persecution of Christians—The third persecution, under the Emperor Trajan. He A. D. enacted penal laws against the Christians. His was **107.** the first legal decree of a Roman Emperor against Christianity.

Pliny the Younger, governor of Bithynia, aided in the persecution of the Christians, chiefly because they refused to assist in sacrificing to the gods, and in other heathen practices; but he found them to be so numerous that he was appalled at the prospect of suppressing their faith, and wrote a celebrated letter to Trajan, asking for advice. He said that he had not discovered any wickedness that the Christians were guilty of, nor any thing done by them contrary to the laws; only that, rising early, they sang a hymn to Christ; that they condemned adultery, murder, and all such crimes; and that they acted in all things according to the laws. Trajan replied that the Christians should not be sought for, but if any were brought before Pliny they should be punished. The letter of Pliny is a remarkable testimony to the great numbers and pure life of the Christians.

A. D. Martyrdom of Ignatius at Rome. He wrote epistles **115.** from Smyrna to the Ephesians, Trallians, Magnesians, Romans, and from Troas to the Smyrnæans, Philadelphians, and to Polycarp. Trajan pronounced sentence on him.

A. D. Accession of Adrian to the throne. His reign is **117.** regarded as the period of the fourth persecution. No general persecution, however; though there were oppressive measures at Rome. The pagan mobs frequently made attacks on the Christians. Adrian ordered that they should not be arrested on mere rumor.

2. The Collection of the Canon.—Great attention was paid during the second century to the collecting of the sacred books into a canon. Most of the books of the New Testa-



PREFECTURES and DIOCESES

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Constantinople
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ARMENIA
PERSIAN
KINGDOM
Nisibis
Ephesus
Antioch
Palmyra
CYPRUS
Alexandria
Ælia
ILLYRICUM
EAST
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E.F.Fisk, Engr., N.Y.

ment were received in the Church as the rule of faith. Translations made, especially into Syriac and Latin.

3. Milder Measures.—Renewal of Hostility. A. D. —Reign of Antoninus Pius, distinguished by mild **138–161.** measures toward the Christians. They were persecuted, however, by subordinate officers and excited mobs. Public calamities, such as earthquakes in Asia Minor, a famine, the overflowing of the Tiber, and great fires in Rome, Antioch, and Corinth, were attributed to them, and hence the popular fury against them. Celsus wrote his book against the Christian religion. The emperor issued an order confirmatory of Adrian's, that no one should be persecuted for being a Christian unless charged with some offense. Polycarp visited Rome.

Accession of Marcus Aurelius and Lucius Verus to A. D. the throne. Under Marcus Aurelius, "the philos- **161.** opher," the Christians were subject to severe persecution. This may be called the fifth persecution.

Lardner's three reasons for the hostility of Marcus Aurelius to Christianity: 1. The Christians not only refused to join in the common worship of the heathen deities, but were free in their reflections on the philosophers. 2. They outdid the Stoics themselves in patience under all kinds of suffering. 3. The emperor was a bigot in religion and philosophy. Still, Christians were made eligible to public offices under certain restrictions.

Martyrdom of Justin Martyr. A. D. **165.**

Martyrdom of Polycarp, Bishop of Smyrna. A. D. **167.**

Polycarp had been a disciple of John the Apostle, and was nearly ninety years old. Every effort was made to make him renounce his faith. While in the amphitheater, expecting execution, the pro-consul, Quadratus, said, "Swear and I will release thee—reproach Christ!" But Polycarp replied, "Eighty and six years do I serve him, and never hath he injured me; and how can I blaspheme my King and Saviour?" "I have wild beasts," said the persecutor. "Call them," replied the hero; "I cannot change from good to evil; it is good to change from sin to righteousness." "I will cause thee to be devoured by fire," continued Quadratus, "since thou despisest the beasts." Polycarp responded, "Thou threatenest the fire which burneth but for a time and is then extinguished, for thou knowest not the fire of future judgment and of eternal punishment reserved for the wicked. But why tarriest thou? Bring what thou wilt!" He died in the midst of the flames, thanking God for the honor of sealing his faith by his blood.

4. Visitation of Martyrs' Graves.—Intercommunion.—A custom arose among Christians to commemorate the death of martyrs by meeting at their graves on the anniversaries of their death, and holding Divine worship, celebrating the Lord's Supper, and taking collections for the poor.

Many Christians in Asia Minor removed to Gaul, (France,) and formed that remarkable bond of unity between the

Church in these two countries. A fraternal letter of the Christians in France, written during a period of great persecution to their brethren in Asia Minor, has come down to our times through Eusebius. Some regard it as the work of Irenæus.

During this persecution in France only Roman citizens were granted death by the sword, while the rest were torn to pieces by wild beasts. The bodies were mutilated and then burned, and the ashes thrown into the Rhone. A certain Symporian was beheaded for refusing to fall before the car of the idol Cybele. His mother cried as he went to execution, "My son, my son, be steadfast; look up to Him who dwells in heaven. To-day thy life is not taken from thee but raised to a better."

A. D. 170. Bardesanes, after writing in defense of Christianity, went over to the Valentinians, and became the forerunner of Manichæism. Controversy concerning the time of keeping Easter, or the paschal feast; the Church in the West contending that the observance should be on Sunday, or day of resurrection, and the East that it should be on Friday, or the passover.

Evidence of the practice of infant baptism in the Church.

CHAPTER IV.

PERIOD OF THE GROWTH OF THE PERSECUTED CHURCH, FROM THE EMPEROR COMMODUS TO CONSTANTINE'S EDICT OF TOLERATION.

A. D. 180-313.

1. Christianity and Paganism in Final Conflict.—This was the closing period of the persecuted Church. The opposing forces were massed, and every effort made to frustrate the new religion. Martyrdoms frequent, and of the most cruel character. Forms of conflict of the Church: 1. With Greek and Roman heathenism. 2. With civil power. 3. With the popular faith. 4. With the philosophic culture of the times. But the progress of the Gospel was all the more rapid, though less noticeable by the public. Diffusion of Christianity through the whole Roman Empire, beyond its boundaries in Asia, and far into the north of Europe, through the irruptions of the German barbaric tribes into the Empire

The Gospel preached in Ethiopia by Pantænus.

Commodus on the Roman throne. During his reign, A. D.
from A. D. 180–193, the persecution of the Christians **180.**
was less intense, the emperor caring but little for the national, or any other, religion.

Beginning of important differences between the Church in the East and that in the West. Increase in the number of Church officers, and in the ascendancy of the hierarchical aristocracy.

Clement the head of the catechetical school in Alexandria.

Septimius Severus, emperor. Christians but little A. D.
persecuted during the first six years of his reign. **193.**
Afterward, A. D. 201, he instituted a general persecution, which was especially severe. He forbade his subjects from adopting either the Jewish or Christian religion.

Martyrdom of Perpetua and Felicitas, the former a noble lady, the latter a slave, but both sharing a common prison and death in the bonds of Christian love. The aged father of Perpetua tried to dissuade her from her faith, but neither he nor the love she bore her infant child could make her renounce it. Pointing to a vessel that lay on the ground, she said to her father, "Can I call this vessel what it is not?" "No!" he answered. "Neither," she replied, "can I call myself any thing but a Christian." Her child was torn from her, and she was cast into a dungeon, which, she said, "became a palace." When she and Felicitas were brought out into the amphitheater they were torn to pieces by the wild beasts, but embraced each other in the "mutual kiss of Christian love" just before their spirits departed.

2. Interpretation of the Scriptures.—Theological Instruction.—The earliest commentators on the Scriptures lived during this period, and were Pantænus and Clement of Alexandria. Church of Carthage became very prominent; Tertullian stood at the head of it. There arose at Alexandria an important school of philosophy, which strove to separate truth from error in the Gnostic system. It fell into error itself. Origen became the head of the catechetical school at Alexandria. The allegorical mode of interpretation prevailed there. Neoplatonism in opposition to Christianity. It spiritualized Greek and Oriental mythology, and applied it to Christianity; it would substitute, however, intellectual intuitions for both Christianity and paganism. Ammonius Saccas was one of its chief teachers. He is believed to have abandoned Christianity at last. Plotinus his greatest disciple

Death of Severus; Caracalla and Geta, brothers, A. D.
joint emperors; the latter put to death by the former. **211.**
General toleration granted the Christians, but persecution in

certain localities. Massacre at Alexandria. Heliogabalus, emperor in 218, attempted to establish the worship of the sun throughout the empire; offered no molestation to the Christians in particular. Alexander Severus, emperor A. D. 222–235, favored Christianity, though the Christians were persecuted by some of his officers in certain localities. He placed a statue of Christ among his household gods.

Fasting became more common, and greater value attached to it. First traces of churches, or distinct buildings, for Christian worship. Church councils grew in importance—not only bishops, but ministers, and even laymen, were members.

A. D. 235. Maximinus, who murdered his predecessor, emperor. He inaugurated a partial persecution, aimed chiefly at the heads of the Church. Pontus and Cappadocia were the principal scenes of the persecution. The emperor put to death the bishops who had been friendly to his predecessor.

There was universal peace in the Church under Gordian, emperor in 238. Succeeded by Philip the Arabian, 244. Important travels and writings of Origen.

First traces of the Roman Catholic doctrine of purgatory, Origen teaching, in harmony with the views of Plato, that the souls of all good men will pass through purgatorial fire.

3. The Decian Persecution.—Decius became emperor, and commenced one of the two most barbarous of all the persecutions. It extended throughout the Roman Empire. There was an imperial edict for the restoration of the State religion, while torture, banishment, and confiscation were the punishments inflicted on Christians. Bishops were put to death, and among the number was Fabianus, Bishop of Rome. Alexander, Bishop of Jerusalem, and Babylas, Bishop of Antioch, died in prison. The most cruel measures were adopted. "The sword, the fire, wild beasts, hooks of steel, the wheel, red-hot iron chains, and whatever else would inflict pain, were brought into requisition." A rebellion in Macedonia and a Gothic war diverted the attention of Decius from the Christians. He died in battle against the Goths, A. D. 251.

4. Rise of Monasticism.—Paul the Hermit, of Thebes, and other Christians, withdrew to the deserts of Egypt and

other retired places to avoid the persecution. Beginning of a great pestilence, which lasted fifteen years.

Decius was succeeded by Gallus, who in turn was succeeded by Valerian. The latter aimed to destroy Christianity by putting to death its leaders. In the fourth year of his reign he issued an edict: "Let bishops, presbyters, and deacons at once be put to death." The aged Cyprian suffered martyrdom for refusing to sacrifice to idols. Many Christians sent to the mines.

Gallienus, emperor. He restored to the Christians A. D. their burial grounds and property, and protected them **259.** in their worship. Under him Christianity was first recognized by the State as a lawful religion. He was succeeded by Aurelian, a plebeian fire-worshiper, in 270. He was unfriendly to Christianity, but recognized the favorable edict of his predecessor. Murdered in 275.

5. The Sabellians.—They denied the personality of the Son and Holy Ghost; God is man's redeemer and sanctifier; divinity of the Father resides in the Son, who had no separate existence before his appearance on earth. The sect existed at Rome and Alexandria until the fourth century.

6. The Lapsed.—The Christians who did not withstand the persecution were called by various names. Those who, to save becoming martyrs, sacrificed at pagan altars, were called "Sacrificati;" those who burned incense in pagan worship, "Thurificati;" and those who obtained from the pagan authorities a certificate, *libellum*, "Libellatici." There were intense agitation and discussion among Christians as to the proper mode of treating the lapsed. Some favored severity, others lenity. The Novatian schism at Rome grew out of this question. Novatus was lax at Carthage, but was defeated within the Church.

Diocletian, emperor; Maximian taken as colleague. A. D. The persecution under him was the last, most violent, **284.** and most wide-spread. He ordered that all Bibles should be burned, all Christian churches be pulled down, and all Christians be deprived of rank and honor. A Christian of noble rank tore the proclamation to pieces, but was roasted for his act. All were tortured who refused to sacrifice to idols. Of

all the Roman Empire, only Gaul, Britain, and Spain, which were ruled by Constantius Chlorus, escaped persecution.

A. D. 306. Constantius, emperor. Born in Dacia, 274; his father, Constantius Chlorus, (the Sallow,) and his mother, Helena daughter of an innkeeper. He fought his way to the throne by patience and bravery in the wars in Egypt and Persia. Proclaimed emperor by the soldiers in Britain. In 308 there were six emperors dividing the Roman dominion. Finally the number was reduced to two, Constantine in the East, and Licinius in the West.

When Constantine was engaged in war with a rival emperor, Maxentius, he is said by the writers of the time to have seen the vision of a cross hung in the sky, inscribed with the words, in the Greek language, "In this Conquer!" He gained the great victory of the Red Rocks immediately afterward. The incident of the vision led him to accept Christianity, and ever afterward he carried the cross at the head of his troops.

I.

TABLE OF PERSECUTIONS AND INTERVALS OF PEACE.

A. D.

64–68. Persecution under Nero. Martyrdom of Paul.
68–95. Interval of peace.
95–96. Persecution under Domitian. Banishment of John to Patmos.
96–104. Interval of peace.
104–117. Persecution under Trajan. Martyrdom of Ignatius.
117–161. Interval of peace.
161–180. Persecution under Marcus Aurelius. Martyrdom of Polycarp.
180–200. Interval of peace.
200–211. Persecution under Severus.
211–250. Interval of peace, excepting 235–237, when there was a partial persecution under Maximinus.
250–253. Persecution under Decius.
253–257. Interval of peace.
257–260. Persecution under Valerian, with intervals of peace.
260–302 Interval of peace, excepting 262, persecution in the East under Macrianus; 275, persecution threatened under Aurelian.
303–313. Persecution under Diocletian, Galerius, and Maximinus.

II.

CHURCH FATHERS, TO THE COUNCIL OF NICE.

The term "Father" is applied to those early Christian writers who were regarded in their day as authorities in doctrine and practice, and in whose writings we find the history,

doctrines and traditions of the early Church. They are as follows :

APOSTOLICAL FATHERS.

Barnabas,	died about A. D. 57	Hermas,	died about A. D. 150
Clemens,	" 100	Polycarp,	" 167
Ignatius,	" 117		

CHURCH FATHERS.

Dionysius,	died about A. D. 100	Tertullian,	died about A. D. 220
Hermias,	" 150	Minutius Felix,	" 225
Justin Martyr,	" 167	Origen,	" 254
Tatian,	" 176	Cyprian,	" 258
Hegesippus,	" 180	Dionysius of Alexandria,	" 265
Theophilus,	" 182	Gregory Thaumaturgus,	" 270
Athenagoras,	" 190	Victorinus,	" 303
Irenæus,	" 202	Arnobius,	" 326
Hippolytus,	" 210	Lactantius,	" 330
Clemens of Alexandria,	220		

III.

HERESIES AND SECTS OF THE FIRST THREE CENTURIES.

FIRST CENTURY.

Judaizing.	*Gnostic*, (Asiatic.)
Nazarenes.	Simonians, (Simon Magus.)
Ebionites.	Menandrians.
Nicolaitans.	Cerinthians.
	Docetæ.

SECOND CENTURY.

The Syrian Gnostics.

Saturninus.	Tatian.
Bardesanes.	Severus.

The Asiatic Gnostics.

Cerdo.	Lucian, (or Lucan.)
Marcion.	Apelles.

Egyptian, or Alexandrian Gnostics.

Valentinus.	Ptolemæus.
Basilides.	Secundus.
Carpocrates.	Marcus.
Heracleon.	Colobarsus.

Lesser Gnostic Sects.

Sethians.	Cainites.	Ophites.

Non-Oriental Heresies.

Praxeas, and Patripassians.
Theodotus.
Artemon.
Prodicus.
Antitecti.
Alogians.
Millenarii, or Chiliasts.
Hermogenes.
Montanus.
Elxai, or Elcesaitæ, Helcesaitæ.

THIRD CENTURY.

Heresies.

Novatian, (Novatians.)
Novatus.
Beryllus.
Nœtus.
Sabellius, (Patripassian.)
Nepos.
Paul of Samosata, (Paulianists.)
Manichæans.
Hierax, (Hieracites.)

Schisms.

Felicissimus.
Novatus.

Controversies.

On the Lapsed.
On Heretical Baptism.

CHAPTER V.

THE CHURCH UNITED WITH THE STATE.—FROM CONSTANTINE'S EDICT OF TOLERATION TO THE AGE OF LEO THE GREAT.

A. D. 313–440.

1. Toleration of Christianity.—Constantine and Licinius published an edict in favor of the full toleration of Christians.
A. D. 313. In the following year the emperors engaged in war with each other, when Licinius made peace on disadvantageous terms. He persecuted the Christians in the East, and defended paganism.

2. Rise of Arianism.—Arius, the founder of Arianism, held that Christ was created, and was not of the same substance as the Father. He claimed that there was a time when Christ did not exist. Excommunication of Arius. Arianism at its height, and extended to the West, in the middle of the fourth century.

3. The Nicene Council.—This was the first general council

of the Church, and was convened by Constantine, who was present in person. It was called chiefly to settle the Arian controversy. The doctrines of Arius were condemned as heretical, principally through the influence of Athanasius, a talented young deacon of Alexandria. A. D. 325.

4. Spread of Christianity.—Constantine sole emperor; laws against paganism; all Christians protected in their rights. One half of the Roman Empire in favor of Christianity. Many heathen temples converted into churches. About one thousand bishops in the Eastern Church, and eight hundred in the Western. Great increase in religious ceremonies. Constantinople made the imperial residence. The clergy exempted from share in civil burdens. Arius restored as presbyter to Alexandria by Constantine.

5. The Empire and Christianity.—Death of Constantine; was baptized shortly before his death; buried in the Church of the Apostles at Constantinople. Constantine II. and Constans, emperors in the West; Constantius emperor in the East. Athanasius restored by Constans. Union between Church and State more intimate. The emperors convened and presided over the councils; confirmed their decrees; enacted ecclesiastical laws themselves; decided concerning heresies and controversies; appointed bishops; inflicted ecclesiastical punishment. A. D. 337.

6. Monasticism.—Great increase of monasticism, though it spread much sooner and more rapidly in the East than the West. The monks divided into anchorites and cœnobites. Nuns in Egypt. Death of Anthony, (the Great,) a celebrated promoter of monasticism.

7. Julian and Jovian.—Coronation of Julian the Apostate. He renounced the Christian faith; openly endeavored to establish paganism; wrote against Christianity; forbade Christians to teach the liberal arts and sciences; commanded the Christian sects to be tolerant of each other; took away the immunities from Christians. Succeeded by Jovian. Universal toleration under Valentinian I. in the West. Heathen superstition generally renounced by the educated classes. Adherents of the ancient faith now for the first time styled *Pagani*, or Pagans. A. D. 361.

8. Arianism.—The Roman See.—Reign of Theodosius I. the Great, A. D. 379–395. Decline and fall of Arianism. A. D. **379.** The tenets maintained among barbarians—Vandals, Goths, Lombards—until middle of seventh century. Choral singing introduced by Ambrose. Latin translation of the Scriptures improved. Extension of the power of the Roman See. Doctrine of purgatory taught at beginning of fifth century, Augustine thinking Origen's view of the purification of souls by fire between death and the judgment in all probability correct. Extensive conversion of the Gauls; great spread of the Gospel in Germany.

9. Religious Life.—During this period the religious life of the Christians was, for the most part, pure and fervent. The effect of the persecutions had been salutary in promoting introspection and zeal, but the transition of Christianity to a State religion was calculated to give to religion, later, more of an external and secular character. The heresies caused the withdrawal of many who were cold and wayward.

As a specimen of the conversions of the time, we give a Church Father's personal experience, in his own expressive language: "It appeared to me extremely hard to be born again to a new life, and to become another man, still keeping the same body. How can one at once get rid of rooted and hardened habits, which arise either from nature itself, or from long custom? . . . I often held converse thus with myself; but when the life-giving water had washed away the sins of my past life, and my cleansed heart had received light from on high and the heavenly Spirit, I was amazed how my doubts vanished away; all was open, all was clear, and I found easy what appeared to me impossible; namely, to acknowledge that whatsoever is born according to the flesh, and lives in crime, is of the earth; and that whatsoever is enlivened by the Holy Spirit cometh from God."—CYPRIAN'S *Narrative of my Experience.*

10. Creeds.—The Apostles' Creed was the baptismal creed in the Roman and Italian Churches. The Nicene Creed was adopted by the universal Church, and was introduced, with the service of the eucharist, in the fifth and sixth centuries. Each Church possessed, and many exercised, the right of imposing its own liturgy by the adding of new rites and prayers. The present eucharistic service in the Church of England resembles the ancient Gallican.

In the fourth century there were four forms of administering the communion, though there was agreement in the main. 1. One form was common to the Churches in Judæa, Syria, Asia Minor, Macedonia, Greece. 2. Another in Egypt and Ethiopia. 3. A third in Ephesus, and afterward in France, Spain, and probably Britain. 4. A fourth in Rome, Italy, and Africa.

Death of Theodosius, and final division of the empire. Honorius emperor in the West, and Arcadius in the East. A. D. 395

11. Pelagianism.—Abuses.—Controversy between Pelagius and Augustine. Pelagius denied the doctrine of original sin, the total corruption of the human nature, irresistible grace, and absolute decrees of election. Opposed by Augustine, who contended for all these. Pelagius taught his views at Rome. His system condemned by the Synods of Mylene and Carthage. Semi-Pelagianism in Gaul. Period of violent controversy, pompous ceremonial, rising secular power, and growing corruption of the Church. General religious decline. Increasing wealth in the Church. Only a few heathen temples remained; the heathen excluded from posts of honor.

Rome plundered by Alaric the Goth. Southern Italy conquered by him. A. D. 410.

For six days the streets of Rome ran with the blood of its citizens. Rich booty was borne southward by Alaric's advancing troops. He died before passing over into Sicily at Cozenza, in Calabria. A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buried him were slain, that no one might find out where the conqueror of Rome was buried.

CHAPTER VI.

AGE OF LEO THE GREAT.—SUPREMACY OF THE ROMAN CHURCH IN THE WEST.—CONTINUANCE OF CONTROVERSIES.—MOHAMMEDANISM.

A. D. 440–590.

1. Leo the Great.—Controversy on the Natures of Christ.—Reign of Leo the Great, Bishop of Rome. He was distinguished for his extension of the power of the Romish See, opposition to the claims of the patriarch of Constantinople, and successful defense of the orthodox faith against heretics and schismatics. Controversy on the union of the two natures in Christ. The Monophysites, or Eutychians, held that there was only one nature in Christ. Monophysitism condemned at the Council of Chalcedon. A. D. 440–461.

2. Capture of Rome.—Rome captured by the Vandals under Genseric. The Vandals and Moors pillaged A. D. 465.

the city without mercy. Its finest works of art destroyed, its bronzes and silver and gold articles melted down. Treasure and captives carried over the sea to Carthage.

3. Downfall of the Western Roman Empire.—Irruptions of the barbarians in the West very prejudicial to learning and the safety of the Christian missionaries. Various parts of central and eastern Europe overspread by the Sclavi. Great vices among the clergy. The oligarchy of the patriarchate of Rome gradually gave way to the monarchy of the Bishop of Rome. Beginning of the application of the title "Pope" to the Bishop of Rome.

4. Eastern Empire.—The Franks.—Justinian I. Emperor in the East. Reign, A. D. 527–565. Great power and success of the Eastern empire. Justinian destroyed the remnants of paganism in his empire. The Franks subdued the Allemani, Bavarians, and Thuringians. Establishment of monastic rules and institutes by Benedict of Nursia.

A. D. **535.** Rome taken by Belisarius. The city remained in the power of the Greeks until 541.

5. Clerical Celibacy.—Councils.—Celibacy of the clergy supported by edicts of Justinian in 530, 536, and 541. Both East and West held councils, those in the East being on points of theological controversy, and those in the West on matters of ecclesiastical discipline. The Scots christianized by Columba, of Ireland.

6. Mohammedanism.—Mohammed born at Mecca, Arabia, in 569 or 570. 1. He declared himself a prophet, 609; 2. Fled to Medina, 622; 3. Founded a new religion, based on the Koran, (collected by Abu Bekr in 635,) which he wrote; 4. Conquered all Arabia; died from poison, 632. He was succeeded by Caliphs, who carried their victories over vast regions, until Egypt, Syria, Persia, North Africa, Asia Minor, Northern India, all Spain, and the south of France were under their dominion. Charles Martel arrested the progress of the Mohammedans in western Europe by a victory at Tours, France, A. D. 732. According to the monkish legends, three hundred thousand Moslems were killed. While the number slain was greatly exaggerated, the victory was yet complete and perpetual. Mohammedanism still prevails in the

northern half of Africa, Turkey in Europe, Arabia, Persia, the Holy Land, and Asia Minor.

Six chief doctrines: 1. The one God. 2. Angels and archangels. 3. The Koran. 4. The positive prophetical character of Mohammed and his successors. 5. Resurrection and the general judgment. 6. God's absolute predetermination of good and evil. The four great duties are: 1. Prayer. 2. Almsgiving. 3. Fasting. 4. Pilgrimages to Mecca and Medina. 5. Polygamy. 6. Prohibition to eat swine-meat. The ethical element is wanting in the Mohammedan system.

ROMAN EMPERORS.

From the beginning of the Christian era to the fall of the Roman empire:

First Century.

	A. D.		A. D.
Augustus	B. C. 13–14	Vitellius	69
Tiberius	14	Vespasian	69
Caligula	37	Titus	79
Claudius	41	Domitian	81
Nero	54	Nerva	96
Galba	68	Trajan	98
Otho	69		

Second Century.

Trajan	98	Commodus	180
Adrian	117	Pertinax	193
Antoninus Pius	138	Severus	193
Marcus Aurelius and L. Verus	161		

Third Century.

Caracalla and Geta	211	Gallienus	260
Macrinus	217	Claudius II.	268
Heliogabalus	218	Quintillus	270
Alexander Severus	222	Aurelian	270
Maximinus	235	Interregnum of nine months.	275
Gordian and his son	237	Tacitus	275
Balbinus and Pupienus	238	Florianus	276
Gordian the Younger	238	Probus	276
Philip the Arabian	244	Carus	282
Decius	249	Carinus and Numerianus	283
Gallus and his son	251	Diocletian	284
Æmilianus	253	Maximianus as colleague	286
Valerian and his son	253		

Fourth Century.

Constantius and Galerius	305	Constantine II., Constans, and Constantius II.	337
Constantine the Great	306	Julian the Apostate	361
Constantine the Great, as sole Emperor	323	Jovianus	363

Western Empire.

	A. D.		A. D.
Valentinian	364	Valentinian II.	375
Gratian	367	Honorius	395

Eastern Empire.

Valens	364	Arcadius	395
Theodosius	379		

Last Emperors of Rome.

Honorius	395	Anthemius	467
Valentinian III.	425	Olybius	472
Maximus	455	Glycerius	473
Avitus	456	Julius Nepos	474
Majoriamus	457	Romulus Augustulus	475, 476
Libius Severus	461		

CHAPTER VII.

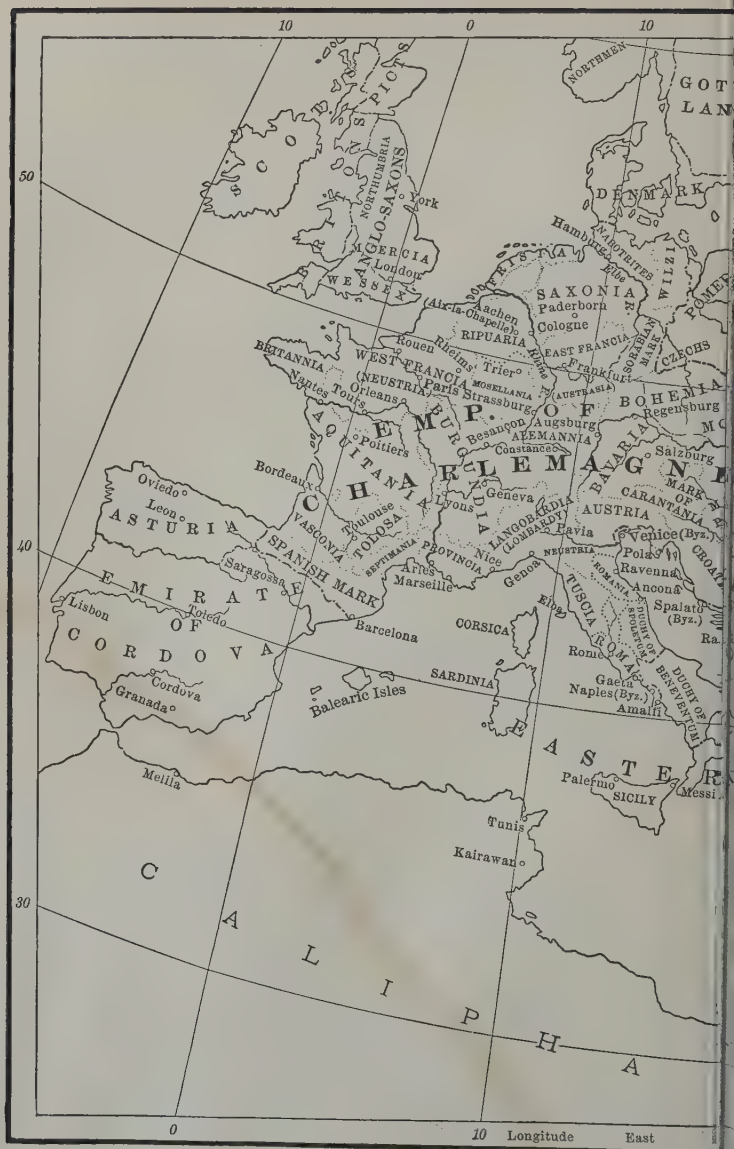
THE AGE OF GREGORY THE GREAT—CONFLICTS BETWEEN THE CHURCH IN THE EAST AND WEST—DECLINE OF THE EASTERN CHURCH.

A. D. 590–750.

The countries of the West became a religious and political unity, while disintegration prevailed in the East, largely through the intrusion of Mohammedanism. In Europe the unity greatly promoted by the conversion of the Britons and the Germans. Growth of the worship of images and saints in the West.

1. Gregory the Great.—Gregory the Great, Bishop of Rome, A. D. 590–604. He called himself the "Servant of the servants of our Lord." He magnified the pretensions of the Roman See; revised the ritual; established the mass; promoted monastic life and institutions; patronized church music and ceremonial observances; cultivated theological literature, strict clerical discipline, and almsgiving; discouraged the liberal sciences; and established purgatory as a positive doctrine. Gregory sent monks into Britain for the re-conversion of the Anglo-Saxons. He was incited to do so by the beauty of some English boys, whom he had seen in the Roman slave market. The mission conducted by the monk Augustine, first Archbishop of Canterbury.

A. D. 590.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Cologne
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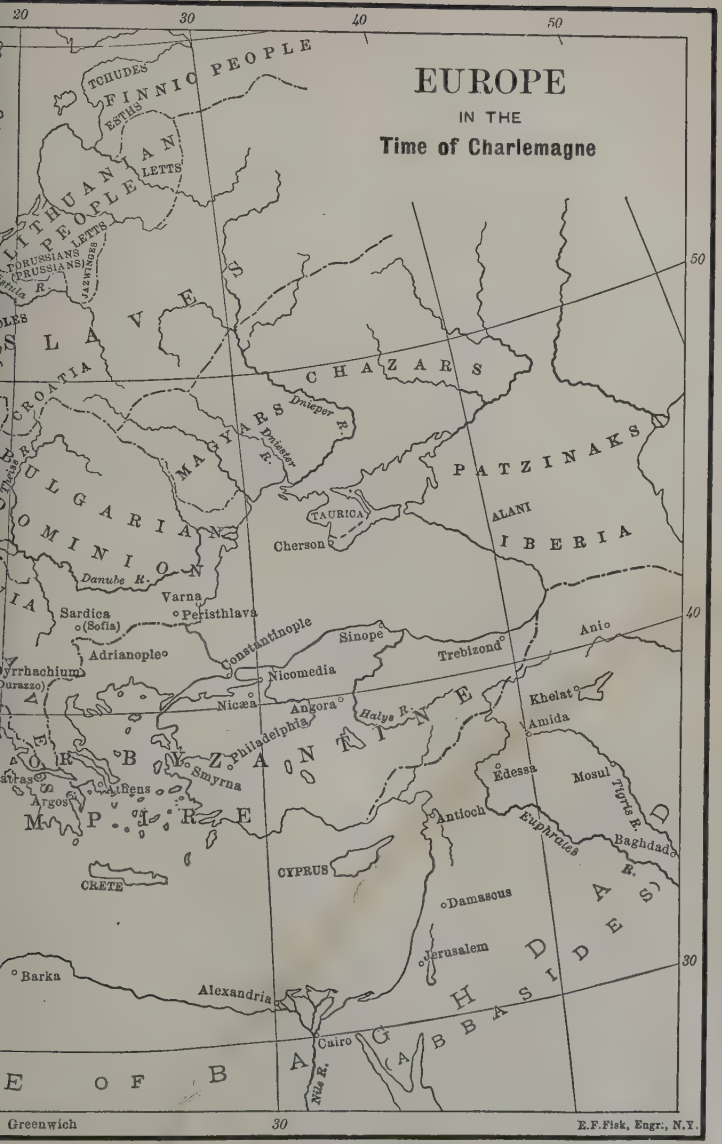
(Aix-la-Chapelle)
RIPUARIA
Rouen
Rheims
Trier
Metz
EAST FRANCIA
Frankfurt
SORBIAN MARCH
CZECHS
BOHEMIA
Regensburg
BRITANNIA
WEST-FRANCIA
(NEUSTRIA)
MOSELLANIA
(AUSTRASIA)
Nantes
Toulouse
Orleans
Paris
Strassburg
Augsburg
ALEMANNIA
Besançon
Constance
Poitiers
Salzburg
Bordeaux
Geneva
Lyons
AUSTRIA
CARANTANIA
Oviedo
Leon
ASTURIA
VASCONIA
TOLOSA
SEPTIMANIA
PROVINCIA
Nice
Pavia
Venice (Byz.)
Saragossa
Arles
Marseille
Genoa
NEUSTRIA
Ravenna
Ancona
Lisbon
Toledo
Barcelona
CORSICA
Elba
TUSCIA
ROMANIA
SPOLETO
Spalato (Byz.)
Rome
DUCHY OF BENEVENTUM
Cordova
Granada
Balearic Isles
SARDINIA
Gaeta
Naples (Byz.)
Amalfi
Melilla
Palermo
SICILY
Tunis
Kairawan
EMPIRE OF CHARLEMAGNE
EMIRATE OF CORDOVA
EASTERN
CALIPHATE


EUROPE
IN THE
Time of Charlemagne
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TCHUDES
FINNIC PEOPLE
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Dniepr R.
Dniester R.
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ALANI
IBERIA
TAURICA
Cherson
BULGARIAN DOMINION
Danube R.
Varna
Sardica (Sofia)
Peristhlava
Adrianople
Constantinople
Sinope
Trebizond
Ani
Nicomedia
Nicæa
Angora
Halys R.
Khelat
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Philadelphia
Smyrna
Edessa
Mosul
Tigris R.
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Euphrates R.
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Alexandria
Cairo
Nile R.
ABBASIDES
Greenwich
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E.F.Fisk, Engr., N.Y.

2. Monothelite Controversy.—The Monothelite controversy arose from Heraclius asserting that there were in Christ but one will and one mode of operation. The Duothelites held to two wills in Christ, because of his two natures. Growth of papal power in the West. Theodore, Bishop of Rome, assumed the title of Sovereign Pontiff. Ecclesiastical power predominated in the West, and civil in the East.

3 Spread of the Gospel.—Complete conversion of the Anglo-Saxon Heptarchy. Chilian preached among the Franks, and Willibrord among the Dutch and Frisians. Winfrid preached in Thuringia and Hesse. He was consecrated archbishop of Rome under the name of Boniface. Beginning of the violent controversy on the use of images, which distracted the Church one hundred and twenty years, until A. D. 842. A. D. **678.**

Saxon translation of John's Gospel by the Venerable Bede. Death of Bede. Birth of Alcuin, the teacher of Charlemagne. Masses for the dead, the sick, and fine weather. Pilgrimages in high repute. Ecclesiastical authority predominated over secular. A. D. **734.**

PART II.

THE MEDIÆVAL PERIOD.

A. D. 750–1517.

CHAPTER I.

BEGINNING, PROGRESS, AND CHARACTERISTICS OF THE DARK AGES.—CONFLICTS BETWEEN THE PAPACY AND THE EMPIRE —HILDEBRAND.

A. D. 750–1198.

1. The Middle Ages.—This is about the time when the Middle Ages commenced, though the transition had been going on nearly two centuries. They continued to the Reformation. The three leading achievements of this period were the full establishment of the papacy, the development of monastic orders, and, in the sphere of science, the growth A. D. **750.**

of scholasticism. The important political events marking the beginning of the mediæval period are:

1. The end of the Greek Exarchate in Italy, 752.
2. Destruction of the Kingdom of the Lombards, 774.
3. Organization of the Frank Empire under Pepin, and its alliance with the papacy.
4. Rise of the new Germanic Church.
5. Division of the Mohammedan Caliphate, 750.
6. Decline of the Greek Empire.
7. Development of the new Roman Empire of the West.

2. Pepin.—Reign of Pepin, king of the Franks, 752–768 He was the first of the Carlovingian dynasty of France which A. D. succeeded the Merovingian. He gave to the pope cer- **752.** tain territory lying between Ancona and the Po, stretching to the Apennines. This was the beginning of the temporal sovereignty of the papacy. At Pepin's death the southern part of his kingdom was inherited by his son Carloman, and the northern by Charles, or Charlemagne—Charles the Great.

3. Reign of Charlemagne.—Charlemagne, first as participant in the general government, and finally as the emperor A. D. of the West. He reigned A. D. 768–814. He propa- **768.** gated Christianity among the Franks by force. Alcuin, his friend and adviser, commended milder measures, but to no purpose. He was sole emperor of the Franks A. D. 771. Carried on wars against the Saxons, Bohemians, and Huns. Gave increased grants of land to the papacy; was, nevertheless, acknowledged by the pope as supreme. Great patron of learning; founded the University of Paris; had the best books of theology, philosophy, and literature read to him; was himself a very diligent student, with Alcuin as teacher. He organized a revision and correction of the Latin version of the Scriptures.

4. Controversies.—Rise of the Adoptian Controversy in Spain, that Christ is not the true Son of God, but, according A. D. to his human nature, Son of God only by adoption. **787.** This view was an accommodation to the prejudices of the Mohammedan inhabitants of Spain. Forgery of the false Isidorean decretals, granting important concessions to the papacy. The Aristotelian philosophy in high favor in the East. The establishment of transubstantiation—that the bread

and wine at the Lord's Supper became really the body and blood of Christ.

5. Alfred the Great.—Birth of Alfred the Great, king of England. He reigned A. D. 871–901. After defeating his great rivals, the Danes, he held undisturbed dominion. He fortified his country, developed the talents of his people, encouraged learning, established the University of Oxford, and became the author of a number of works. He translated the Psalms into Saxon, and published the works of Orosius, Bede, Boëthius, and the Pastoral of Gregory. The *first* pre-Norman period of English Church history begins with the mission of Augustine, and closes with the death of Alcuin at Tours, in France, 596–804. The *second* extends from Alcuin to Dunstan, 804–928. The *third* covers the time from 928–1066, or from Dunstan to the Norman conquest.

A. D. **848.**

6. Ruric.—Schism between the East and the West.—Founding of the Russian monarchy by Ruric. Formal beginning of the schism between the Church in the East and that in the West, 867. Chief grounds of failure of attempts at reconciliation: 1. Claim of Rome to be the final court of appeals. 2. Which Church should rule in East Illyria and in Bulgaria. 3. Doctrines and rites, *filioque* controversy, celibacy, images. Final separation of the Eastern Church from the Western, A. D. 1054.

A. D. **862.**

7. Rapid Spread of the Gospel.—Corruptions.—The Hungarians, Bulgarians, Bohemians, Moravians, Wends and Scandinavians, evangelized. Increasing superstition in southern Europe. Great assumptions of power over the kings by the pope; in part successful. Worship of saints very extravagant. Great corruption of the papacy. The papal chair obtained by the most corrupt means. Continued struggles between the See of Rome and the emperors.

8. Papal Pretensions.—Great increase of papal prerogatives after beginning of tenth century. Monasteries exempted from episcopal jurisdiction, and placed directly under the papacy. Power of the bishops declared to be derived from the pope alone. The pope claimed the prerogative to convene general councils. Appeals were taken from the councils to him. Learning at a low ebb.

A. D. **900.**

A. D. 963. Grants of Charlemagne to the pope confirmed by the emperor Otho.

A. D. 987. End of the Carlovingian, and foundation of the Capetian, dynasty.

A. D. 1066. **9. Norman Conquest.**—William of Normandy conquered England and founded a new dynasty. Harold, the last of the Saxon kings, defeated at Hastings. William refused to do homage to the pope for his dominions.

A. D. 1073. **10. Hildebrand.**—Reign of Pope Gregory VII., (Hildebrand,) 1073–1085. He had controlled five popes before becoming one himself; so soon as his plans were ripe he was elected by acclamation. He aimed to establish a universal papal theocracy; endeavored to reform the clergy; and claimed absolute dominion over all the States of Christendom, as successor of St. Peter and vicar of Christ on earth.

11. Henry IV.—The emperor Henry IV., of Germany, refused to submit to Pope Gregory VII., and caused his deposition. The pope excommunicated him, and absolved the latter's subjects from allegiance. Henry then did penance, and submitted to the demands of Gregory, but afterward united with the Lombards in a war against him. Gregory again excommunicated Henry, and the latter set up another pope under the title of Clement III. Henry besieged Rome three years, and gained possession. Rome recovered to Gregory by Robert Guiscan. Death of Gregory at Salerno. The dispute between the emperors and the popes continued long after the death of the immediate contestants. It was the beginning of a movement which really culminated in the Reformation of the sixteenth century.

A. D. 1134. **12. Wealth and Territory of the Church.**—Protest of Arnold of Brescia against the papal enormities. Immense wealth of the Church; its territories supposed to be about half of the empire. Beginning of the great struggle between the rival factions, the Guelphs and Ghibellines. The fundamental doctrines conceded generally in the Church; also, in addition thereto, papal authority, efficacy of indulgences, transubstantiation, inexpediency of reading the Scriptures in the language of the people.

CHAPTER II.

THE CRUSADES.

A. D. 1096–1272.

1. Cause of the Crusades.—Owing to the oppressions of the Christians in Palestine, and especially of pilgrims thither, by the Mohammedan masters of the country, Western Europe began to agitate a crusade for the rescue of the land from their possession. They were inaugurated by Peter the Hermit, of Amiens, France, who received a commission from the pope to preach in favor of them. He was heard with profound attention, and multitudes gathered about him. His person was regarded with sacred awe, and even the hairs of his head were gathered up as precious mementos.

2. Order of the Crusades.—1. *First Crusade*, A. D. 1096–1099. — Conducted by Walter the Penniless and Peter the Hermit; six armies engaged in the enterprise, 600,000 people in all. After the death of the first Crusaders there appeared the real warriors, under such leaders as Godfrey of Bouillon, Hugh the Great, Robert of Normandy, Tancred, Raymond of Toulouse. Capture of Jerusalem, July, 1098. Godfrey of Bouillon, King of Jerusalem.

2. *Second Crusade*, A. D. 1147–1149.—Edessa captured by the Mohammedans, and Jerusalem threatened. Europe aroused by the eloquence of St. Bernard, Abbot of Clairvaux. Two armies, consisting of 1,200,000 men, led by Louis VII., King of France, and Conrad III., emperor of Germany. Failure; return of the fragments to Europe, after utter inability to reduce Damascus.

3. *Third Crusade*, A. D. 1189–1192.—Kingdom of Jerusalem terminated, in 1187, by the capture of the city by Saladin, the aspirant to universal Mohammedan supremacy. Crusade under Frederic Barbarossa, of Germany; Philip Augustus, king of France; and Richard Cœur de Lion, of England.

Disunion among the Crusaders, but a treaty made with Saladin exempting the Christian pilgrims from taxes.

4. *Fourth Crusade*, A. D. 1203.—Determined upon by Pope Innocent III. Christendom not in a condition to organize one. The beginnings of an army met at Venice, but never went to Palestine. Baldwin, Count of Flanders, leader. Some writers claim as the fourth Crusade an expedition organized in 1217 by Andrew II., of Hungary, who, supported by the kings of Jerusalem and Cyprus, took a fortress and some forts on Mount Tabor, and returned home in 1218.

5. *The Boy Crusade*, A. D. 1212.—Conducted by Stephen of Vendôme, a shepherd boy. He was followed by 30,000 children of about twelve years of age. They set sail from Marseilles for Palestine in seven ships; two wrecked; the remainder reached Egypt, where the children were sold as slaves.

6. *Fifth Crusade*, A. D. 1228, 1229.—Commenced by Frederick II., emperor of Germany. Terminated in ten years by a treaty between him and the Sultan of Egypt, when Palestine was ceded to the emperor, who returned to Germany.

7. *Sixth Crusade*, A. D. 1248.—Palestine invaded by Turks in 1244; Jerusalem captured and pillaged. Crusade conducted by Louis IX., (St. Louis,) of France. Taken prisoner by the Sultan of Egypt, but ransomed, and restored to liberty in 1250.

8. *Seventh Crusade*, A. D. 1270-1272.—First undertaken by St. Louis, of France, but after his death, in Tunis, conducted by Edward I., of England. Failure; return of Edward to England. The country in possession of the Mohammedans.

3. Benefits of the Crusades.—Union of the conflicting nations of Europe for a common good; the equalization of the social classes; development of maritime commerce; interchange of Eastern and Western thought; introduction of Eastern arts and sciences into Europe; growth of popular liberty in Europe; organizations, such as the Knights of St. John, for the care of the wounded and sick.

CHAPTER III.

REFORMATORY MOVEMENTS.

A. D. 1170–1457.

1 Arnold of Brescia.—One of the earliest attempts at reform was the protest of Arnold, of Brescia, in 1134, against the corruptions of the papacy. There was a deep-seated conviction in the most serious circles throughout the twelfth century, which continued until its development in the Reformation, that reform was necessary.

2. The Waldenses.—They arose from Peter Waldo, A. D. 1170, a citizen of Lyons, who taught that the Church had become corrupt; that the Gospel must be preached in simplicity and power; and that the Bible is its own best interpreter, and the only infallible rule of life and doctrine. At first his followers were monks, but they developed into a distinct and pure community, which has continued in the Valleys of Piedmont to the present time.

There is at present great activity in the Waldensian Church, owing to the freedom of Protestant efforts in Italy. There are sixteen Churches, or general congregations, connected with the organization—ten in Italy, six in Switzerland, and a strong colony in Rosario, a South American center of extreme Romanism. These local societies support an orphanage, two hospitals, a large number of private schools, four higher schools and colleges, and a theological seminary. This last is situated in Florence, and has nineteen students. There are three journals and one theological magazine published by the Waldenses. In 1855 the legislative body of the denomination organized a missionary force, a kind of flying artillery, for working in Italy alone. These missionaries have now developed into great strength, and combine many elements of the Methodist itinerancy. The number of missionaries exceeds that of the regular pastors. The Waldensian day-schools in Italy are attended by 1,700 scholars, and there are thirty-eight Sunday-schools, with 1,142 scholars. About each of the sixteen Churches there is a group of smaller ones, which might be called preaching places, or small societies. For example, the Waldenses have actually in Italy thirty-eight societies, two of these being in Rome. The total membership is from 20,000 to 30,000, with 50 ordained ministers.—Cf. *Annuaire de l'Eglise Evangelique Vaudois, pour* 1874.

3. The Cathari and Albigenses, organizations of similar character, were likewise persecuted. The former held opinions of Manichæan tendency, and members were found in every European country. The Lateran Council of 1179 declared against them. The Albigenses were free from Manichæan sympathies. They became very strong, particularly

among the laboring classes; but were excommunicated by the papal officers, and violently treated.

4. Wiclif and the First English Reformers.—Birth of John Wiclif, of Oxford, England, A. D. 1324. He made his first great effort at reform in the Church in his work on the "Last Age of the Church," which, with his many other writings against prevalent abuses, had great influence in preparing the way for the Reformation. He began his translation of the Bible into English in 1380; died 1384. Other English reformers: Cranmer, Colet, Latimer, Hooper, Ridley.

5. Huss and his Followers. — Birth of John Huss, of Bohemia, A. D. 1373. He adopted the teachings contained in Wiclif's writings, which Jerome Faulfisch, (Jerome of Prague,) who had just returned from Oxford, had brought with him. Huss preached boldly against the corruptions and errors of the Romish Church. First imprisoned, and afterward summoned to the Council of Constance. Condemned at this place, and, together with his writings, burned at the stake in 1415. Jerome was burned the following year. The Hussite war arose in Bohemia in consequence of the harsh treatment of the sympathizers with the views of Huss by the Roman Catholic authorities.

6. Moravian Brethren.—Formation of the Church of the Bohemian (and Moravian) Brethren, A. D. 1457, from the remnant of the Hussites, or followers of Huss, who, since his death, had assumed somewhat of a political character. The Bohemian Brethren were afterward revived in the eighteenth century by Zinzendorf, and now exist as the Moravian Church.

7. The Mystics.—About the middle of the fourteenth century a class of men called Mystics began to have great influence in the Church. They opposed the subtle speculations of controversial writers, and laid great stress on the emotional nature and special communications of the Holy Spirit. The leaders were John Tauler, (died, 1361,) Henry Suso, (died, 1465,) John Ruysbroek, (died, 1381,) Gerard Groot, (died, 1384,) Radewin, (died, 1400,) Thomas à Kempis, (died, 1471.)

8. Savonarola and his Politico-Religious Reform.—Jerome Savonarola preached in Florence against the abuses of Romanism, A. D. 1480–1497. His error was in combining

political measures with religious reform. He effected the downfall of the Medici, the ruling princely family; suffered martyrdom in Florence in 1498.

CHAPTER IV.

LATTER PERIOD OF THE DARK AGES.—THE AGE OF INNOCENT AND THE COUNCILS.—DAWN OF REFORM IN THE CHURCH.

A. D. 1198-1517.

1. Mendicant Orders.—During this period monasticism reached its climax. For example, in France, the Abbacy of Clugny consisted of a separate Benedictine congregation, and grew to great proportions, standing in that country alone at the head of two thousand monasteries. The Carmelites in Italy were very numerous, and exerted great influence. The older Orders became secular and corrupt, and a number of mendicant Orders were established, not only as a reaction against the failure of the wealthy organizations to meet the spiritual exigencies of the times, but as a relief to the general dissoluteness of the Church. They were encouraged by the papacy, which, in turn, was strengthened by the Orders. During the thirteenth century there was a rapid increase of them, and this diminished their power and significance. By the Council of Lyons they were reduced from twenty-three to four: Dominicans, Franciscans, Carmelites, and Hermits of Augustine. The Beguins and Beghards were condemned and persecuted. A few of the communities still exist in Belgium alone.

2. Beginning of the Inquisition.—The first inquisitorial measure adopted by the Roman Catholics A. D. **1229.** was at the fourth Lateran Council (1215), against a revival of the Albigenses. But the Synod of Toulouse (1229) was the first body to organize a regular Inquisition. All so-called heretics were hunted out with cruel persistence, and any Romanist who spared one was deprived of both office and property. Conrad of Marburg, the first Grand Inquisitor of

Germany, was slain by a German noble. Great contest between the pope and the house of Hohenstaufen; terminated in favor of the pope.

3. Scholasticism.—Scholasticism arose in the schools connected with the cathedrals and monasteries, and consisted in the application of dialectics to Christian theology. The Schoolmen held that theology could be developed by speculation, and that Christian truth could be made clear and forcible by logical analysis. The mediæval universities were the centers of the scholastic disputations. The Schoolmen fell into two great divisions—the orthodox and skeptical. The writings of Aristotle underlay the whole scholastic system. The interpretation of the Scriptures was neglected in the Church during the supremacy of scholastic controversy.

4. Thomists and Scotists.—Thomas Aquinas teaching at Paris. Controversy between Thomists (from Thomas Aquinas)
A. D. and Scotists, (from Duns Scotus,) the former adopt-
1252. ing, in philosophy, the system of Aristotle, and, in theology, the views of Augustine on sin and grace; the latter, the Platonic philosophy and the semi-Pelagian theology. The Thomists denied the immaculate conception of the Virgin Mary, while the Scotists assumed it.

A. D. Development of educational interests in England.
1257. Founding of the University of Cambridge.

5. Climax of the Papacy.—Schism.—The papal dominion at its utmost height. In the midst of the temporal prosperity
A. D. of Roman Catholicism the influence of France over
1270. the papacy became supreme, Clement V., before his election, having formed a secret compact with Philip the Fair, of France. He removed the seat of the papacy to Avignon,
A. D. France. The great schism in the papacy lasted nearly
1308. seventy years, from 1309 to 1377, when Gregory XI. removed the papal court again to Rome. There were rival popes at Rome and Avignon. This whole period was marked by great dissoluteness. The Romanists call it their Babylonian Captivity.

A. D. End of the Eastern, or Greek, empire. Constanti-
1453. nople captured by the Turks under Mohammed II. The Christians granted religious freedom.

6. Councils.—During the fifteenth century a large number of Church councils were held, some favoring a reform in the Church, and others bearing on the papal schism. Two of the most important were those at Constance, 1414, 1415; and at Basle, 1431–1437. Fruitless results of all the councils and of every attempt at reform in the Romish Church. The papacy remained purely temporal and corrupt, and the incumbents were more heathen than Christian in their morals and schemes.

Discovery of America by Christopher Columbus. A. D. He professed to be animated by a desire to propa- **1492.** gate the Christian faith. Conquest of Granada, the last Mohammedan stronghold in Spain, by King Ferdinand.

PART III.

THE MODERN PERIOD.

A. D. 1517–1880.

CHAPTER I.

THE REFORMATION.—WARS OF THE PAPACY AND PROTESTANTISM.—FROM LUTHER TO THE PEACE OF WESTPHALIA.

A. D. 1517–1648.

1. The Reformation.—Causes.—Luther.—There were various causes contributing to the growth of the spirit of religious reform: Rise of Humanism, or the study of classical science, (Reuchlin, Colet, Erasmus, More;) invention of the art of printing; discovery of America; growth of the desire for popular liberty; increase of intelligence among the masses.

Inauguration of the German Reformation by the A. D. publication of Luther's ninety-five theses. **1517.**

2. German Reformers.—1. *Luther.*—Martin Luther was born at Eisleben, Germany, 1483; studied at Erfurt, 1501–4; taught at Wittenberg, 1508; visited Rome, 1511; published his theses, 1517; burnt the pope's bull against him, 1520; summoned for defense to the Diet at Worms, 1521; published his

translation of the New Testament, 1523; married Catharine von Bora, 1525; published a complete and thoroughly revised translation of the entire Bible in 1542; died at the place of his birth, 1546.

2. *Melanchthon.*—Philip Melanchthon, the greatest theologian of the Reformation and coadjutor of Luther, born 1497; taught at Tübingen University, 1514; called to Wittenberg, 1418; published his "Loci Theologici," 1521; issued commentaries on the New Testament and parts of the Old; framed the Augsburg Confession, which gave a doctrinal basis to the Reformation, 1530; was long the trusted friend of Luther; died, 1560.

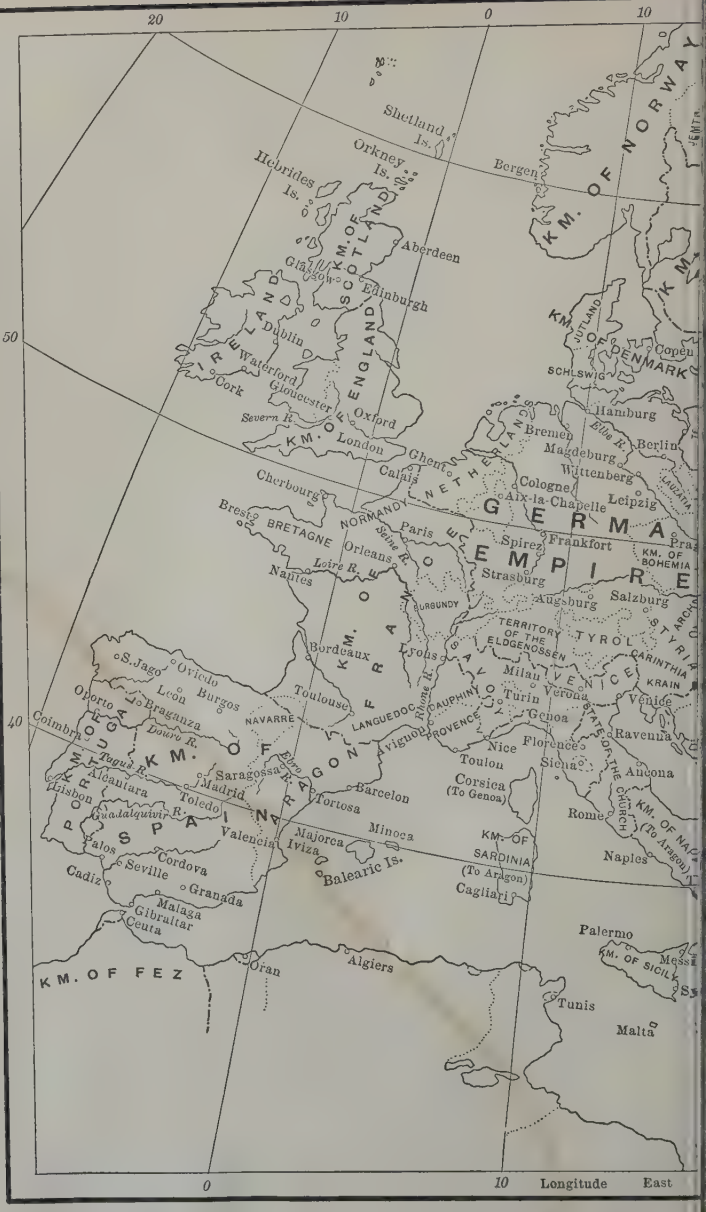
3. *Erasmus.*—Erasmus, of Rotterdam, born in 1467. In his satirical work, "Praise of Folly," he held up the abuses of Romanism to contempt, and contributed greatly to the preparation for the work of Luther. He revived the critical study of the Bible, especially the New Testament, for the first time since the patristic period. He often vacillated between Rome and Wittenberg; general influence was favorable to the Reformation. Died 1536.

4. *Princes.*—Frederick the Wise, Elector of Saxony; his successor, John the Steadfast; and Philip of Hesse. The number of knights and other noblemen who joined the Protestant cause rapidly increased. Many of them were personal friends of the reformatory theologians.

3. **Swiss Reformers.**—1. *Zwingli.*—Ulric Zwingli, born in 1484, preached against the worship of the Virgin Mary at Einsiedeln, 1516; died, 1530. Bullinger was his successor.

2. *Calvin.*—John Calvin, born in France, 1509; fled because of his Protestant principles to Basle, 1534; published his "Institutes," 1536; lived in Geneva, 1536–1538; then banished, and resided in Strasburg, 1538–1541; returned to Geneva, 1541, and lived there until his death, 1564. Theodore Beza, born 1519, died 1601, was his successor in extending and building up the Swiss Reformation.

3. *Farel.*—William Farel, born, 1489; native of the French Alps; pioneer of the Reformation in Dauphiné and Switzerland; a most intrepid assailant of the Roman Catholic Church; died, 1565.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Berlin
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Spirez
Strasburg
Augsburg
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BOHEMIA
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BURGUNDY
TERRITORY OF THE ELDGENOSSEN
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Genoa
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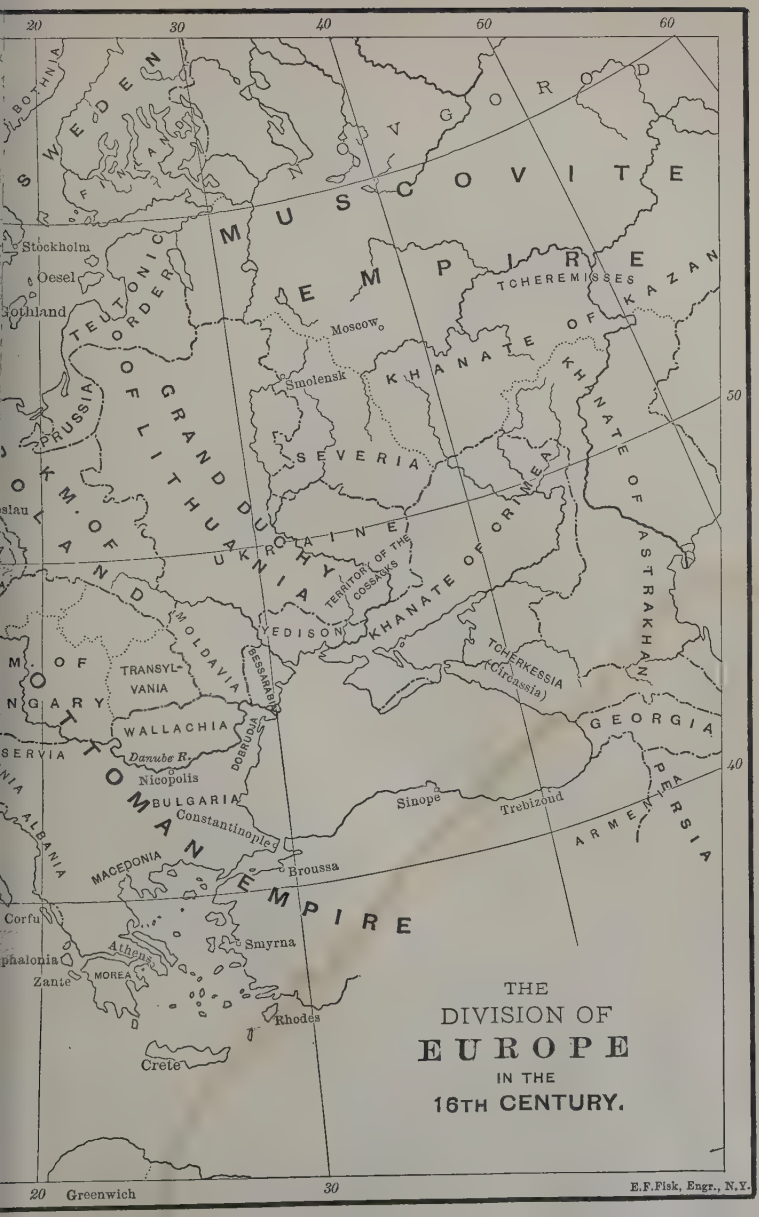
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TEUTONIC ORDER
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KHANATE OF
Smolensk
PRUSSIA
GRAND DUCHY OF LITHUANIA
SEVERIA
KHANATE OF ASTRAKHAN
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UKRAINE
TERRITORY OF THE COSSACKS
KHANATE OF CRIMEA
MOLDAVIA
BESSARABIA
TCHERKESSIA (Circassia)
TRANSYLVANIA
WALLACHIA
GEORGIA
Danube R.
Nicopolis
BULGARIA
Sinope
Trebizond
ARMENIA
PERSIA
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Constantinople
MACEDONIA
Broussa
OTTOMAN EMPIRE
Corfu
Smyrna
Athens
Zante
MOREA
Rhodes
Crete
THE
DIVISION OF
EUROPE
IN THE
16TH CENTURY.
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Greenwich
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E.F.Fisk, Engr., N.Y.

4. Extension of the Reformation.—Rapid spread of the Reformation in the German countries, Switzerland, Holland, Scandinavia, Great Britain, France, Northern Italy, Poland, Hungary, and Transylvania. Persecution of the Protestants every-where, but most violent in Holland, France, and Italy. There were attempts at reform in Spain and Portugal, but of a transient character.

Coronation of Charles V., Emperor of Germany, the great opponent of the Reformation. Pope Leo X. allied himself with him for the suppression of Protestantism. A. D. **1520.**

Formation at Nuremberg of the Catholic or Holy Alliance, a league between the emperor and the Roman Catholic princes against the Protestants for eleven years. A. D. **1538.**

5. Order of Jesuits.—Organization of the Society of Jesus, (Jesuits.) Ignatius Loyola, the first chief of the Order. Its object was to support and promote the Roman Catholic religion by dividing and counteracting the growing Protestantism, and, by indefatigable missionary labors, to gain great territorial advantages. Francis Xavier, the greatest Jesuit missionary. The ethical creed of the Order: 1. The end sanctifies the means; 2. Probabilism 3. Mental reservations; 4. Distinction between philosophical and theological sins. A. D. **1540.**

Council of Trent, 1545–1563. The object of this council was to counteract the Reformation. A. D. **1545.**

Defeat of the Protestants at Mühlberg, and termination of the Schmalkaldic War, which had been entered upon by Luther's followers shortly after his death. Tedious controversies in the Protestant Church of Germany and Switzerland succeeding the Reformation, and inducing a period of great religious decline. Among them were the Adiaphoristic, Synergistic, and Crypto-Calvinistic controversies. A. D. **1547.**

6. The English Reformation.—Its commencement was connected with political affairs. Henry VIII., of England, became involved in difficulty with the pope, Clement VII., because of the latter's hesitation in declaring the king's marriage with Catharine of Arragon illegal. This was the beginning of the alienation of the royal family from the papacy. During Henry's reign Roman Catholicism lost its main hold

on England; the pope's supremacy was rejected; monasteries suppressed; the Bible circulated in the language of the people; a religious formulary adopted. Some Romish practices and doctrines were, however, retained even at his death, such as the seven sacraments, the corporeal presence in the eucharist, denial of the cup to the laity, auricular confession, celibacy of the clergy, and nearly the whole ceremonial of the mass. Yet these were, in doctrine, eliminated from the English Church.

7. English Reformers.—Ridley and Latimer, English reformers, burnt at the stake at Oxford during the reign of A. D. **1555.** Queen Mary, the successor of Edward VI., who had followed Henry VIII. Cranmer suffered martyrdom in 1556. Mary persecuted the Protestants with great violence. John Rogers, burned at Smithfield, was the first victim; then came Bishops Hooper and Ferrar, Dr. Rowland Taylor, Laurence Saunders, and others. Many leading reformers, at least one thousand, were exiled, some going to Strasburg, others to Zurich, Geneva, and Frankfort-on-the-Main. Among them were Bishops Poinet, Barlow, Scory, Coverdale, and Bale.

Under the reign of Queen Elizabeth (1558–1603) Protestantism became established in England, though efforts were still made to reinstate Roman Catholicism.

8. The Puritans.—The English Puritans, probably derived from Puritani, or Cathari, of the third century, dissented from certain forms and doctrines of the Church of England; some inclined to the opinions of Luther, others to those of Calvin. They objected to many things in the Book of Common Prayer; to kneeling at the sacrament; to the cross in the baptismal service; to sponsors, and to lay baptism; to bowing at the name of Jesus; to the episcopacy, and forms of prayer. The English Puritans are represented in our day chiefly by the Independents, or Congregationalists. Landing of the Mayflower, with the first pilgrim colonists, one hundred and two in number, at Plymouth, Massachusetts, in 1620. By 1648 there were 21,000 inhabitants, chiefly Puritan, in New England.

During the former half of the sventeenth century the Crown

and Parliament of England were in perpetual conflict. At last the Presbyterians, and then the Independents, under Cromwell, gained possession of the realm.

9. Arminius.—Synod of Dort.—James Arminius, born 1560. He went in 1582 to Geneva, where he was instructed by Theodore Beza; preacher at Amsterdam, 1588; professor at Leyden, 1603; died, 1609. He rigidly opposed the predestinarian views of the Calvinists. He was falsely accused of Arianism and Pelagianism. He was an earnest defender of religious toleration; in fact, "the Arminians of Holland were the real fathers of religious toleration on the Continent; they were the first society of Protestants, who, when in possession of power, granted the same liberty of conscience for others which they claimed for themselves." Public conference between Arminius and Gomarus, 1609. After the death of the former his opinions spread rapidly. Uitenbogaard and Episcopius at the head of the Arminians. Arminian tenets began to prevail in England. Synod of Dort, in Holland, 1618, 1619. Its decrees strictly Calvinistic. Toleration was refused the Remonstrants until the death of Maurice, 1630. Its resolutions were adopted in portions of the Netherlands, France, Switzerland, and parts of Germany, but not by the Anglican Church. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen rejected its decisions.

10. Persecution of the Huguenots.—Massacre of French Protestants (Huguenots) on St. Bartholomew's Night, at Paris; 70,000 people killed. Great rejoicings and public thanksgiving at Rome. Issue of the Edict of Nantes, 1598, securing to the French Protestants the free exercise of their religion. A. D. **1572.**

Revocation of the Edict of Nantes, 1685. The French Reformers were then greatly persecuted; many put to death; multitudes driven into exile; churches destroyed.

The Gunpowder Plot in London, 1605, designed to promote the interests of the Catholics.

Founding of Jamestown, Virginia, the first English town in North America, by the London Company. The Dutch on Manhattan Island, (New York,) 1613. A. D **1607**

11. Self-Defense of Rome.—Among the measures used by Rome at the close of the sixteenth and beginning of the seventeenth centuries were the following: The Inquisition; prohibition and expurgation of books of Protestant proclivity; missionaries, Jesuits, and congregations; political intrigues. The outbreak of the long-suppressed social and political conflicts between Romanism and Protestantism was at hand.

12. Thirty Years' War.—This was the first general European war. It arose chiefly from the conflicts between the Protest-
A. D. ants and Catholics concerning the territorial
1618–1648. distribution of the German empire. Parties: 1. *Catholics:* The Emperor of Germany, The League, Spain, Belgium, Italy, and Poland. 2. *Protestants:* The Protestant States of Germany, Holland, England, Denmark, and Sweden. Gustavus Adolphus, the leader of the Protestant forces, fell at the battle of Lützen, 1631. In 1632 the Protestants were reinforced by France, thus converting the war from a religious to a political one. By the Peace of Westphalia (1648) a large measure of power was transferred from the emperor of Germany to national diets; the Peace of Augsburg (1552) and that of Passau (1555) were confirmed; twenty-four Protestants were admitted to the imperial chamber; Calvinists and Lutherans were placed on an equal footing; the equilibrium of Europe was effected by the destruction of the predominance of Austria; and complete religious liberty was granted the Protestants.

CHAPTER II.

FROM THE PEACE OF WESTPHALIA TO THE WESLEYAN REVIVAL. — THE PERIOD OF RELIGIOUS INDIFFERENCE AND AWAKENING.

A. D. 1648–1739.

At the close of the Thirty Years' War there was moral and material prostration throughout Germany. Poverty prevailed on all sides; desperation was the chief sentiment of the popular mind.

1. Pietism.—The first great movement in Protestant Germany that indicated religious revival was inaugurated by Spener, (born in 1635,) the founder of Pietism. He established the popular interpretation of the Scriptures, lay preaching, Bible classes, and smaller circles of religious people for edification—*ecclesiolæ in ecclesia.* A. H. Francke, founder of the Orphan House at Halle, and Professor in the new University of the same city, was his successor.

2. English Deism.—Death of Thomas Hobbes, the most voluminous writer of the English Deistical school. He argued that might constitutes right, and that Christianity is a fable. Other Deists: Lord Herbert, (died, 1648;) Charles Blount, (died, 1697;) Earl of Shaftesbury, (died, 1713;) Toland, (died, 1722;) Wollaston, (died, 1724;) Collins, (died, 1729;) Mandeville, (died, 1733;) Woolston, (died, 1733;) Tindal, (died, 1733;) Morgan, (died, 1743;) Chubb, (died, 1747;) Lord Bolingbroke, (died, 1751;) Hume, (died, 1766;) Gibbon, (died, 1794.) A. D. **1679.**

3. Replies to the Deists.—Important replies to the Deists were written by Stillingfleet, Baxter, Cudworth, Taylor, Bentley, Sherlock, Chandler, Stackhouse, Waterland, Leland, Conybeare, Bishop Butler, Paley, Leslie, and Bishop Watson, ("Apology for the Bible.") Many of the replies, however, were very feeble, contained serious concessions, and were actually injurious to the cause they were designed to promote. Bishop Butler's was by far the best, and its service was of incalculable magnitude.

The English Revolution. William and Mary on the English throne. A. D. **1688.**

4. Swedenborgianism. — Birth of Swedenborg, (1688,) founder of the New Jerusalem Church, or Swedenborgians. The first period of his life was occupied in scientific pursuits, and was in the employ of the Swedish Government as superintendent of mines. Relinquishing these studies, he engaged solely in religious speculations. He professed to have intercourse with the spiritual world, and gave minute descriptions of it; distinguished between the Divine Word and Scripture, the spirit and the letter; he claimed that the epistles of Paul, Peter, James, and John lack the Divine sense.

5. Missions to Foreign Countries.—The Dutch, who had an extensive commerce in the East Indies, established missions
A. D. in Ceylon and Java. The Danes founded a mission
1697. on the coast of Tranquebar, in the East Indies. The Roman Catholics hoped, by inaugurating missions, to regain the territorial control which they had lost in Europe by Protestantism; they sent missionaries to all the lands formerly occupied by the Eastern Church, and to China, Japan, Africa, and South America.

6. Moravianism.—Founding of the Moravian Church, or United Brethren, by Count Zinzendorf, born in Saxony, 1700.
A. D. He traveled through Europe and in America to bind
1722. together dispersed Christians. He died in 1760. The Moravians established missions early in various lands: in Greenland in 1722, and, in ten years, others in Africa and the East and West Indies.

7. Wesley, and English Methodism.—General religious decline in England. French frivolity and native Deism prevailed in the upper classes; the lower were vicious and neglected. The clergy were ungodly. Reform took place
A. D. through the Wesleyan movement. Organization of
1739. the British Wesleyan Church. Birth of John Wesley, the founder of Methodism, at Epworth, England, in 1703. He began his studies at Oxford in 1729, and became a Fellow there; labored among the poor and neglected, and was at the head of a small society of pious young men, called, in contempt, the "Holy Club," of which his brother Charles and George Whitefield were members. He went to Georgia as a missionary in 1735, and returned in two years to England; was converted through the influence of Jacob Böhler, a Moravian, in 1738, and founded the first Methodist society in the following year. The societies multiplied rapidly, though the use of the churches of the Establishment was denied John Wesley, Whitefield, and their coadjutors. John Wesley died in 1791. While both the brothers wrote many hymns, Charles Wesley's chief contribution to the growth of Methodism lay in this department. He was born 1708, and died 1788. George Whitefield, born 1714, died 1770. John Fletcher, born 1729, died 1785. The last was the leading contro-

versial writer in early Methodist history. Joseph Benson, preacher and commentator, born 1748, died 1821. Adam Clarke, the chief commentator and linguist of Methodism, born 1762, died 1832. Richard Watson, born 1781, and died in 1833. He was the author of the doctrinal standard of Methodism, the "Theological Institutes."

CHAPTER III.

SKEPTICISM AND REACTION.—THE EUROPEAN CHURCH FROM THE WESLEYAN REVIVAL TO THE PRESENT TIME.

A. D. 1739–1880.

The latest period of the history of the European Church has been distinguished by remarkable movements. The skepticism of Germany, French atheism, Dutch pantheism, and English deism, affected every class of society and each department of thought and life. The French Revolution of 1789, violent as it was, was the means by which feudalism was first swept away from Europe. Though the immediate effect was the production of the centralized Napoleonic supremacy, the remote result was the increase of popular liberty in the various countries. The old doctrine of the divine right of kings fully lost its hold. The last series of wars began with the Crimean War—one of the greatest blunders and most unnecessary conflicts in modern history—and terminated with the late war between Germany and France, and the fall of the French Empire.

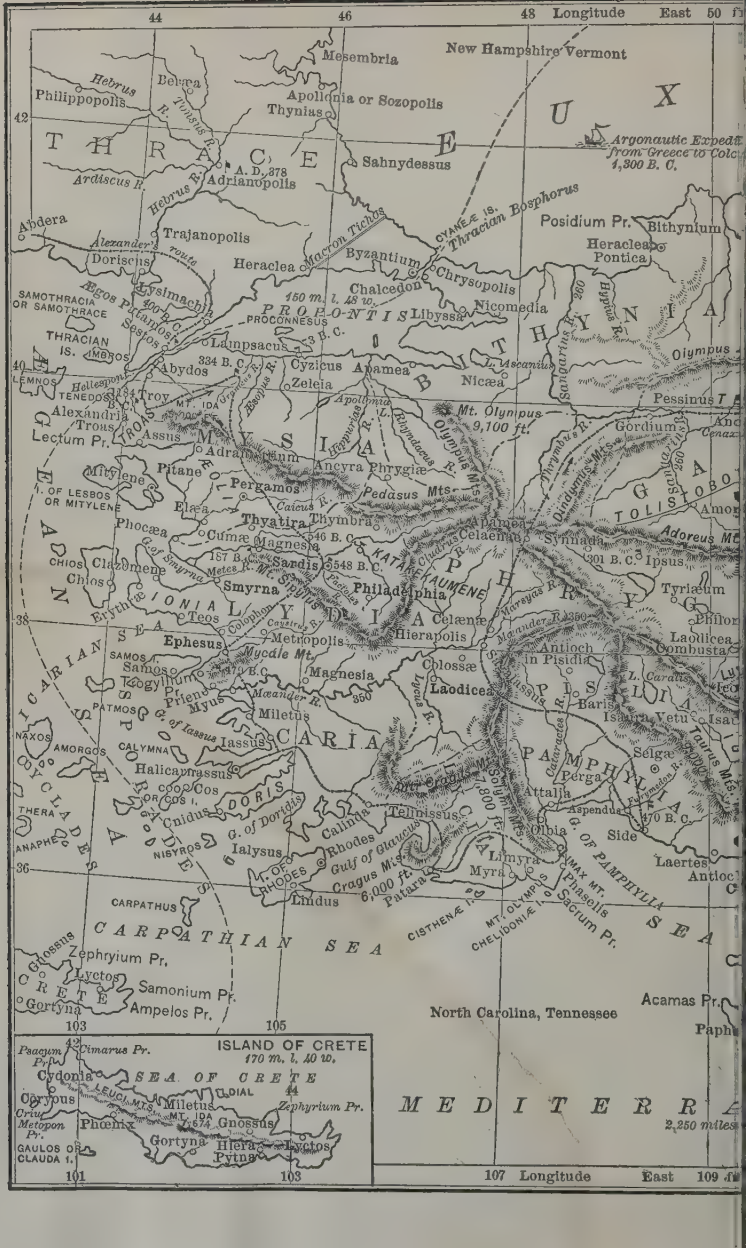
1. German Rationalism.—Rationalism is that tendency of thought which makes the reason the sole umpire in all matters of faith. The philosophy of Leibnitz and Wolf, strengthened by that of Descartes and Spinoza, gave German Rationalism its first philosophical basis. It was strengthened and endowed with a grosser type of unbelief by the Frenchmen Bayle, Montesquieu, Baron d'Holbach, Rousseau, and Voltaire. The court of Frederick the Great of Prussia exerted a skeptical influence upon the whole of Europe. Semler, born 1721, died 1791, became A. D. **1750–1800.**

Professor of Theology in Halle in 1751. He was the real founder of German Rationalism in its relation to theology. Other promoters of Rationalism were Ernesti, Baumgarten, Morus, Eichhorn, and Bahrdt. It continued in full force until Schleiermacher, (born 1768, died 1834,) who marked the transition from the old infidelity to moderate orthodoxy. Neander, the Church historian, was the initial character of the new evangelical period. Strauss and the Tubingen school have been the agents of a revival of Rationalism in Germany. Strauss' Life of Jesus, published in 1835, was an attempt to dissolve the whole career of Christ into myth. His latest work, "The Old and the New Faith," is the boldest skeptical production of his life. He died in 1874. The inconsistent and gloomy creed of Strauss, as expressed by him in his latest production, is well described as follows by the Rev. B. P. Bowne:—

> 1. I believe there is no God. 2. I believe there is no soul. 3. I believe that religion springs from selfish fear. 4. I believe that such a religion can develop the loftiest and most unselfish lives. 5. I believe in the cosmos, which is at once a product of blind necessity and also free; which is nothing but matter, yet has aims, plans, reason; which seeks to transcend itself, and actually succeeds. 6. I believe that man is a product of necessity, and that he ought to rule the nature which governs him. I believe that he cannot do otherwise than he does, but that he ought to do otherwise. I believe that the cosmos is a machine, and that man ought to resign himself with loving trust and submission to it. 7. I believe that art is more than an equivalent for the Bible. 8. I believe that all who are not satisfied with these teachings are low in the mental and moral scale. 9. I believe that cause and effect are one; as, otherwise, I should be under the disagreeable necessity of believing in God.

The German Protestant Association, headed by Schenkel of Heidelberg, is a new organization of skeptics within the German Church. Their only good service is a persistent effort to divorce Church and State in the German empire. The tendencies of German Rationalism are at present materialistic, and, as before, pantheistic.

2. Replies to the Rationalists.—The chief Continental replies are by Neander, Tholuck, Nitzsch, Ullmann, Riggenbach, Van Oosterzee, Dorner, Lange, Pressensé, and others. Some of their works have been translated into English. These replies to the rationalistic writers constitute the strongest apol ogetical literature of the Church since the fourth century, and are of invaluable worth to Christian theology. The main point of attack and defense is the Gospel history.


Longitude East
New Hampshire Vermont
Mesembria
Apollonia or Sozopolis
Thynias
Philippopolis
Hebrus R.
Beroea
Tonsus R.
THRACE
Sahnydessus
A. D. 378
Adrianopolis
Ardiscus R.
Argonautic Expedit
from Greece to Colc
1,300 B. C.
Abdera
Trajanopolis
Alexander's route
Dorisctus
Macron Teichos
CYANEÆ IS.
Thracian Bosphorus
Posidium Pr.
Bithynium
Heraclea Pontica
Byzantium
Chrysopolis
Chalcedon
Nicomedia
Hypius R.
BITHYNIA
Olympus
SAMOTHRACIA OR SAMOTHRACE
Ægos Potamos
Sestos
Hellespont
PROPONTIS
150 m. l. 48 w.
PROCONNESUS
Libyssa
THRACIAN IS.
Lampsacus
Cyzicus
Apamea
L. Ascanius
Abydos
Troy
Mt. IDA
Zeleia
Nicæa
Pessinus
Alexandria Troas
Assus
Adramyttium
Ancyra Phrygiæ
Mt. Olympus 9,100 ft.
Gordium
Lectum Pr.
Mitylene
Pitane
Pergamos
Pedasus Mts.
Elæa
Thymbra
Apamea
Celænæ
Synnada
Adoreus Mt.
Phocæa
Cumæ
Magnesia
Thyatira
Ipsus
CHIOS
Clazomenæ
Chios
Sardis
Philadelphia
Smyrna
Tyriæum
Erythræ
Teos
Colophon
Hierapolis
Laodicea Combusta
Ephesus
Metropolis
Antioch in Pisidia
SAMOS
Samos
Mycale Mt.
Chrysaor R.
Magnesia
Laodicea
Baris
Isaura Vetus
PATMOS
Miletus
Meander R.
Lycus R.
NAXOS
AMORGOS
CALYMNA
Jassus
CARIA
Halicarnassus
Selgæ
Perga
Taurus Mts.
COS
Cnidus
DORIS
Attalia
Aspendus
Telmissus
Calinda
Olbia
Side
THERA
ANAPHE
Rhodes
Gulf of Glaucus
Limyra
Myra
Laertes
Antioch
Ialysus
Cragus Mt. 6,000 ft.
Patara
Lindus
CARPATHUS
CARPATHIAN SEA
CISTHENÆ IS.
MT. OLYMPUS
CHELIDONIÆ IS.
Sacium Pr.
Zephyrium Pr.
Lyctos
Samonium Pr.
Ampelos Pr.
Gortyna
North Carolina, Tennessee
Acamas Pr.
Paph
ISLAND OF CRETE
170 m. l. 40 w.
Psacum Pr.
Cimarus Pr.
Cydonia
SEA OF CRETE
Olympus
Miletus
Zephyrium Pr.
Phœnix
Gortyna
Hierapytna
Lyctos
GAULOS OR CLAUDA I.
MEDITERRA
2,250 miles
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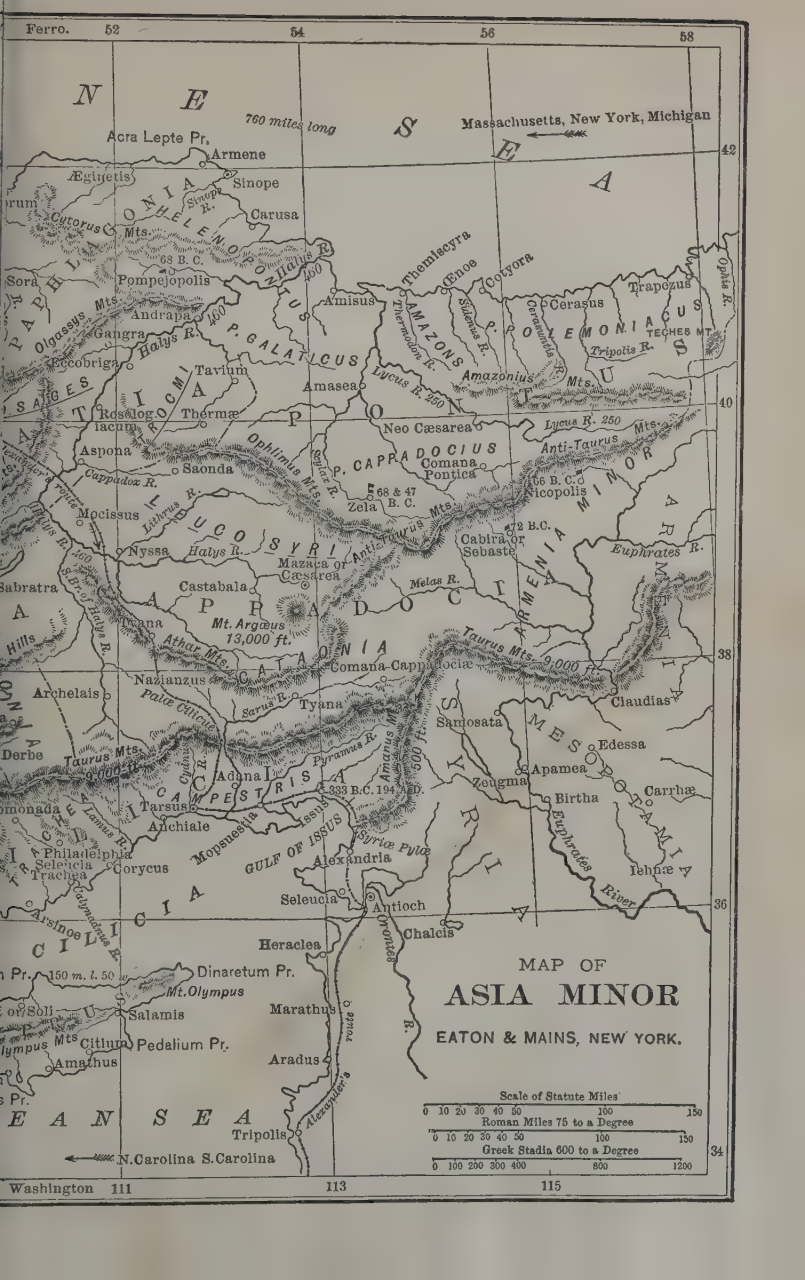
103
105
101


Ferro.
52
54
56
58
760 miles long
Massachusetts, New York, Michigan
Acra Lepte Pr.
Armene
Ægiletis
Sinope
Carusa
Cutorus
Mts.
63 B. C.
Pompejopolis
Andrapa
Gangra
Eccobriga
Tavium
Amisus
Themiscyra
Enoe
Cotyora
Cerasus
Trapezus
Oplas R.
Olgassys Mts.
Halys R.
Thermodon R.
Iris R.
Oenantha R.
Tripolis R.
TECHES MT.
Amazonius Mts.
Lycus R. 250
Amasea
Thermæ
Neo Cæsarea
Anti-Taurus Mts.
Aspona
Saonda
Comana Pontica
Ophlimus Mts.
Cappadox R.
Zela
68 & 47 B. C.
66 B. C.
Nicopolis
Mocissus
Nyssa
Halys R.
Cabira or Sebaste
72 B.C.
Euphrates R.
Mazaca or Cæsarea
Castabala
Melas R.
Mt. Argæus 13,000 ft.
Athar Mts.
Taurus Mts. 9,000
Comana Cappadociæ
Nazianzus
Archelais
Tyana
Claudias
Samosata
Edessa
Apamea
Zeugma
Birtha
Carrhæ
Derbe
Taurus Mts. 9,000 ft.
Adana
333 B.C. 194 D.
Tarsus
Anchiale
Philadelphia
Selencia
Trachea
Corycus
Mopsuestia
GULF OF ISSUS
Syrian Pylæ
Alexandria
Seleucia
Antioch
Chalcis
Orontes R.
Heraclea
Dinaretum Pr.
150 m. l. 50
Mt. Olympus
Salamis
Marathus
Citium
Pedalium Pr.
Amathus
Aradus
Tripolis
N. Carolina S. Carolina
MAP OF
ASIA MINOR
EATON & MAINS, NEW YORK.
Scale of Statute Miles
0 10 20 30 40 50 100 150
Roman Miles 75 to a Degree
0 10 20 30 40 50 100 150
Greek Stadia 600 to a Degree
0 100 200 300 400 800 1200
42
40
38
36
34
Washington
111
113
115

German War of Liberation from the supremacy of Napoleon Bonaparte. Battle of Waterloo, and restoration of Louis XVIII. to the French throne. A. D. **1813–1815.**

3. State Church of Prussia.—The Evangelical Union established in Prussia. This is the Protestant State Church of that country, and consists of an accommodation, or union, of the Reformed, or Calvinistic, with the Lutheran bodies, which had hitherto existed separately. A. D. **1817.**

4. The Irvingites.—A sect founded by Edward Irving, (born 1792, died 1834,) of Scotland. He preached in the Caledonian Chapel in London; founded his Society (the Irvingites) in 1832. He was a preacher of rare gifts; believed in special endowments of the Spirit, such as the gift of tongues; and contended for the renewal of the supposed apostolic offices in the Church. There is a feeble body of Irvingites in Germany. A. D. **1832.**

5. The Tractarian Movement.—Between 1833 and 1841 there was published at Oxford, England, a series of tracts, which gave rise to the Tractarian movement, or High-Church party, in the later history of the Church of England. It culminated in Tract No. 90, by J. H. Newman, who subsequently became a pervert to Romanism. Pusey, Keble, and Newman were the Tractarian leaders. The double effect of the movement has been to cause many members of the Established Church either to become Roman Catholics, or, remaining in their own fold, to become extreme ritualists. A. D. **1833.**

The secessions to Rome in 1850–51 were over one hundred clergymen; in 1852 there were over two hundred clergy, and as many laity. The present distinctions in the Church of England may be defined as follows: High-Church, (ritualistic, Puseyite); Low-Church, (Evangelical and active); First Broad-Church, (moderately rationalistic); Second Broad-Church, (rejecting authority, thoroughly rationalistic.)

6. Evangelical Alliance.—Formation of the Evangelical Alliance in London. All Evangelical Churches represented in it. The last general session held in Basle, Switzerland, September, 1879. The following is the doctrinal basis of the Society:— A. D. **1846.**

1. The Divine inspiration, authority, and sufficiency of the

Holy Scriptures. 2. Right and duty of private judgment in interpretation of the holy Scriptures. 3. Unity of the Godhead, and trinity of the persons therein. 4. Depravity of human nature in consequence of the Fall. 5. Incarnation of the Son of God; his work of atonement for sinners and mankind, and his mediatorial intercession and reign. 6. Justification of sinners by faith alone. 7. Work of the Holy Spirit in the conversion and sanctification of the sinner. 8. Immortality of the soul, resurrection of the body, judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked. 9. Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

7. Later History of Roman Catholicism.—Declaration by Pope Pius IX. of the dogma of the Immaculate Conception. A. D. **1854.** The controversy on this subject began in the Romish Church in 1140, and it has not yet ceased. The Jansenist Bishops united in a protest against the dogma, in 1856. A. D. **1869.** The Vatican Council at Rome. It was managed by the Jesuits. The infallibility of the Pope was declared a permanent dogma of Roman Catholicism. This was resisted by some of the principal members of the Council, but to no purpose.

8. The Old Catholics.—Opposition in Germany to the decrees of the Vatican Council took shape in the formation of the Old Catholic Church in 1871. Döllinger, Huber, and Friedrich, of Munich, stand at the head of the movement. It is a strong protest against the extreme measures and retrogressive spirit of Rome, and has already attained the magnitude of a schism. The Old Catholics have increased with great rapidity. There are at present about twenty thousand families of this faith already in Germany, which, reckoned at four members to a family, would give a population of eighty thousand. There are about seventy priests. In Bonn University there are Old Catholic professors engaged in teaching theology. In Switzerland the Old Catholics have organized under the name of the Swiss Catholic Christian Church, and have submitted their constitution to the approval of the Government. It

provides for a National Synod to meet annually, and to be composed of the bishops, the members of the Synodal Council, all the Old Catholic priests, and lay delegates. The Synodal Council is to consist of nine members, and is to have executive functions. The Synod is charged with the election of bishops

The following is a summary of the principles of the Old Catholics: Repudiation of doctrines of Immaculate Conception and Papal Infallibility; modified confessional, with repudiation of priestly power to forgive sins; faith, not works, the means of salvation; the Holy Scriptures as the primary rule of faith; rejection of the Apocrypha; requirement of preaching in the vulgar tongue; untenability of merit of saints transferable to others; baptism and the Lord's Supper are the chief sacraments; invocation of the saints not a duty; and indulgences can only refer to penalties inflicted by the Church itself.

Father Hyacinthe does not contend for a separation from Roman Catholicism, but for purification of the main body in all its members. His auditors have been formally excommunicated by Pius IX. He is now preaching in Paris. Owing to his unwillingness to break with Rome, his influence will hardly be appreciable.

9. Franco-German War. — The war between A. D. France and Germany resulted in the defeat of France, **1870.** and the revival of the German Empire, with William I., king of Prussia, as emperor of Germany. The French troops being withdrawn from Rome for duty at home, the army of Victor Emanuel entered the city. Rome became, in 1871, the capital of Italy, and is now open to all Protestant confessions. The Scotch Free Church, the British Wesleyan, the American Methodist Episcopal, and others, have already erected chapels and commenced services within the walls. The Bible is free.

The following statement of Rev. Mateo Prochet, of the Waldensian Church, will show very clearly the activity of the Protestant world in prosecuting missionary work in Italy, and particularly in Rome: There are seven distinct missions at work in Italy, namely: 1. The Methodist Episcopal, from the United States of America. 2. The American Baptists. 3. The English Baptists. 4. The English Wesleyan Methodists, divided into two districts, North and South. 5. A portion of the Free Churches, united in an organization called "Chiesa Libera," presided over by a committee, whose foremen are Messrs. M'Dougall (Scotch) and Gavazzi. 6. The Free Churches which would not unite with Gavazzi and his friends, and which form a kind of confederation chiefly, if not solely, supported through the instrumentality of Count Guicciardini, of Florence. 7. The ancient Italian Church, known by the name of "Chiesa Valdese," or Waldensian Church. The total membership of the Mission Churches at work in Italy is 4,882, of which number 2,175 belong to the Waldensians. They employ one hundred missionary agents as pastors, evangelists, and schoolteachers.

CHAPTER IV.

THE CHURCH IN THE UNITED STATES.—CHRISTIANITY IN CONNECTION WITH REPUBLICAN INSTITUTIONS.

A. D. 1607–1880.

1. Religious Character of American Colonization.—The discovery of America by Christopher Columbus, in 1492, was the beginning of an important era in the development of ecclesiastical and religious life. The new land was regarded by the defeated and oppressed adherents of various faiths in Europe as their only possible home. Not the love of adventure or gold was the prime cause of the colonization of this country, but the love of religious liberty and obedience to the conscience. The most of the colonists were religious people. The charter of the first colony, Virginia, provided that this colony should have a religious character. The Cavaliers came to Virginia and, with the Huguenots and German Protestants, the Carolinas; the Puritans to Massachusetts; the Baptists to Rhode Island; the Swedes to Delaware and New Jersey; the Roman Catholics to Maryland; and persecuted Bohemians and Huguenots to New York.

The New World furnished a new sphere of development for the Christian Church. The whole period from 1492 to 1776 was only the planting of the seed for the future and real growth. The *Ancient Church*, from the time of Constantine, was subject to the State. The *Mediæval Church* was ever contending with the empire for supremacy. The *Modern European Church* is a union of Church and State. The *American Church* was to become free from the State, and its history down to the American Revolution is a history of its preparation for this decisive change, and for the new era in the general progress of Christianity. The *New World* was from the beginning a refuge for Protestantism, though its earliest colonization was under Roman Catholic auspices. The Antilles, Central and South America, and Florida, became subject to Spain and Portugal; Acadia, (Nova Scotia,) Canada, the northern lake region, and the Mississippi Valley, were under French sway more than a century; but the temperate zone, the heart of the northern continent, was kept in reserve for England, Holland, the German emigrants, and the persecuted Huguenots. The Spaniards came in armed bands, for conquest; the English in families, to found Churches and States.—SMITH, *Chronological Tables of Church History;* PARKMAN, *Jesuits in America; Pioneers of France in the New World.*

2. Periods of American Church History.—There are five periods in the history of the American Church: A. D.

First Period, 1607–1660, a time of extensive revival and religious progress. **1607–1875.**

Second Period, 1660–1720, time of trial; war with 'King Philip;" disputes with the English Government; witchcraft; general religious decline.

Third Period, 1720–1750, the season of powerful awakenings. The great revival under the preaching of Edwards began in New England in 1734. It spread throughout the colonies through the labors of Whitefield, the Tennents, Blair, Davies, and others.

Fourth Period, 1750–1783, powerful political agitation · culmination of conflict with England; religious prostration; freedom from British rule. During the Revolutionary War all the Churches suffered more or less, and for twenty-five years thereafter the progress of religion was slow, hindered also by the importation of French infidelity.

Fifth Period, 1873–1875, from the establishment of independence from England to the close of the civil war in 1865, and the sixth session of the Evangelical Alliance in 1873. Great revivals began with the nineteenth century, and since 1815 the growth of the Church has kept pace with the population. Separation of Church and State in America did not take place with the founding of the Government, but was left to the legislation of the several States, the bond not fully severed in the statute books of some of them until the present century. Massachusetts, in 1833, was the last to declare perfect separation of Church and State.

3. The Virginia Colony.—Protestant Episcopal Church.—The founding of the Virginia Colony on James River by Captain John Smith and other members of the Established Church of England in 1607. The Rev. Robert Hunt is said to have preached the first sermon in English on the American continent. The colony divided into eleven parishes in 1619. The Church of England form of worship prevailed in the colonies south of New England.

First General Convention of the Protestant Episcopal Church of the United States in Philadelphia, representing seven States, 1785. *Prayer Book*, published 1786, omitted the Nicene and Athanasian Creeds, the descent into hell of the *credo*, absolution, and baptismal regeneration, and made bishops amenable to the lower clergy. The objections of the English

bishops led to a restoration of nearly all the expunged parts, except the Athanasian Creed and absolution in visitation of the sick. By special act of Parliament the English bishops were enabled to ordain William White, Samuel Provost, and Dr. Griffith, February 4, 1787. Ratification of the Thirty-nine Articles, 1832.

4. Reformed Episcopal Church.—Secession of Bishop Cummins from the Protestant Episcopal Church in 1873, and organization in New York, Dec. 2, 1873, of the Reformed Episcopal Church, under his leadership. Subsequent ordination by him of Dr. Cheney to the Episcopacy. Reformed Episcopal Churches have been established in various parts of our own country and the British dominions. This Church had, early in 1875, fifty ministers, forty churches, and four thousand communicants.

The principles of the Reformed Episcopal Church are: Belief in the Bible as rule of faith and practice; in the Apostles' and Nicene Creeds; in the two sacraments of baptism and Lord's supper; in the Thirty-nine Articles of the Church of England; in the retention of the Episcopacy, not as necessary, but as ancient and desirable; in a Book of Common Prayer free from all Romanizing elements; in extemporaneous prayer; in the non-regenerative power of baptism; and in the non-observance of saints' days.

5. The Puritans in America. — Congregationalism. — Landing of the Puritan pilgrims by the Mayflower at Plymouth, Massachusetts, in 1620. Though coming from England originally, they had sailed last from Holland. Another colony and Church in 1629 at Salem; in 1630 another Church at Charlestown; colonies from Massachusetts Bay in Connecticut in 1635; adoption of the Cambridge Platform in 1648. The Congregational Church took its rise from the Puritan colonists. During the last century it was confined chiefly to New England. In 1776 there were about seven hundred Congregational Churches, and five hundred and seventy-five pastors. The history of American Congregationalism is one of great honor. It has taken a prominent part in all public movements, and its development has been identical with that of the country, to whose prosperity it has materially contributed.

6. Reformed Church.—Until recently, called the Reformed Protestant Dutch Church. First settlement in New Netherlands of members of this Church from Holland in 1623. Arrival of the first preacher, Jonas Michaelius, in 1628.

Great embarrassment of the organization for many years because of the use of the Dutch language in worship, and connection of the Church in this country with the parent Church in Holland. Independent organization effected in 1771, through the agency of Rev. Dr. J. H. Livingston. Secession in 1822 of Churches on the score of laxity in doctrine and discipline. The seceders took the name of the True Reformed Dutch Church, and now number less than twenty congregations. Confession of Dort and the Heidelberg Catechism, the symbolical books of the Reformed Church. Distinguished for its intelligence, interest in education, and missionary zeal.

7. The Baptists.—Founding of the first Baptist Church in America by Roger Williams, at Providence, Rhode Island, in 1639. Early progress very slow, because of the Baptists being persecuted both North and South. They enjoyed no freedom except in Rhode Island, Pennsylvania, and Delaware. The American Revolution marked the beginning of great progress, which has been general and steady ever since. Minor Baptist Churches: Anti-Mission; Free-Will; Seventh-Day; Church of God, or Winebrennarians; Disciples of Christ, or Campbellites; Tunkers; Mennonites.

> The Baptists were early distinguished for their advocacy of freedom of conscience. In the code of laws established by them in Rhode Island we read, for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be punished for worshiping God in the way they were persuaded he requires.—JUDGE STORY.

8. German Reformed Church.—Organization of this Church, 1741. First missionaries sent out by the Church in Holland; and the German Reformed Church remained in connection with the Dutch Church until 1792. It was made up, in the early part of its history, of emigrants from the Palatinate and Switzerland. The centennial year, 1841, was celebrated with great enthusiasm. It is mainly distinguished from the Reformed (Dutch) and the French Reformed Churches by its use of the German language.

9. The Lutheran Church.—The first Lutherans in this country were in New York; the first pastor, Rev. Jacob Fabricius, 1669; the first church a log hut, 1671. The second settlement on the Delaware, 1676. Rev. H. M. Muh-

lenberg arrived from Germany in 1742. He became the leader of the Lutherans in this country. First Synod, 1748. The Lutherans are now most numerous in Pennsylvania and Ohio, and are very vigorous. Their theology is progressive, and is shaped by the evangelical theological standards of German Lutheranism. The Lutherans are divided into, 1. The strict, old Lutherans; 2. The moderate Lutherans of the Pennsylvania Synod; and, 3. The Evangelical Lutherans of Gettysburgh, (Schmucker.)

10. The Presbyterians.—From 1660 to 1685 three thousand persons of Presbyterian faith were transported, as slaves, during the persecutions in Scotland, to the American colonies. By 1688 many Presbyterian immigrants, especially in Eastern Pennsylvania. Rev. Francis M'Kenzie the first Presbyterian minister in America. The Presbytery of Philadelphia organized in 1706. First General Assembly (John Rodgers, Moderator) of the Presbyterian Church of the United States, 1789. There were then 188 Presbyterian ministers, and 419 Churches. An attempt to unite all Presbyterians failed. Division of the Presbyterian Church in 1838. In St. Louis, Missouri, 1866, attempt made to initiate the re-union of the Presbyterian Church, (Old and New School.) Consummation of the re-union in 1870.

11. The Methodists in America.—The first Methodist Society established in New York by Barbara Heck, Philip Embury, and Captain Webb, 1766; Methodist church built in John-street, 1768; Richard Boardman and Joseph Pilmore arrived from England, 1769. Boardman labored in New York, Pilmore in Philadelphia, and Strawbridge in Maryland. Wesley sent out to America Francis Asbury and Richard Wright, 1771. First Conference held in Philadelphia July 4, 1773; 10 preachers, and 1,160 members in the whole American Methodist Church. In 1774 there were 17 preachers and 1,073 members. Division of the Methodist Episcopal Church of the United States in 1844 into the Methodist Episcopal Church and the Methodist Episcopal Church, South, on question of slavery. Centenary of American Methodism celebrated in 1866 throughout the Church. Contributions amounting to nearly $8,000,000 were made, chiefly for education.

12. The Roman Catholics.—The colony of Maryland guaranteed to Lord Baltimore (Cæcilius Calvert) by special charter. The first Roman Catholic emigration thither in 1632. Settlement of two hundred immigrants at St. Mary's, 1634. In Louisiana there was great Catholic progress, chiefly owing to immigration from France. Spread of Roman Catholicism up the Mississippi. In 1775 there was a total Roman Catholic population in the colonies of 24,500. Rapid growth of Roman Catholicism after the Revolution, owing chiefly to immigration and Jesuit missions. Episcopal see of Baltimore founded, 1789. Multiplication of religious orders, commencing in 1790. Beginning of Roman Catholic opposition to Bible in public schools in 1840. After close of Civil War very zealous proselytism among the freedmen of the South. American Roman Catholics represented very fully in the Vatican Council, whose extreme measures received their support. The Roman Catholics of the United States reflect the temper and methods of European Ultramontanism.

CHAPTER V.

MOST RECENT EVENTS IN THE HISTORY OF THE CHURCH. A. D. 1880.

The distinguishing features of the later religious movements are: 1. Disposition toward the unity of the various Evangelical bodies; 2. Opposition to Roman Catholicism by Protestants of all lands; 3. Labors for the evangelization of the masses; 4. Missionary activity.

1. Union and Fraternity.—The plan made in 1872 for bringing all Presbyterian bodies into federal relation has been in part carried out. The four Presbyterian Churches of Canada have been merged into one organization. The English Presbyterians have united, and the number of Scotch Presbyterian bodies has been diminished. The World's Conference of Presbyterians met in Edinburgh in 1877, and was very successful. Advances have been made by the Northern and Southern Presbyterians for union in one organization. Fraternal

intercourse has been opened between the Methodist Episcopal Church and the Methodist Episcopal Church, South, for the first time since the separation of 1844. A Commission, appointed by the Baltimore General Conference of the Methodist Episcopal Church, in 1876, met at Cape May in the same year, and adopted a plan for further fraternal relations. A Commission was also appointed by the Baltimore General Conference for fraternal relations of all Methodist bodies. The union of three Methodist bodies in Canada has been consummated, forming the "Methodist Church of Canada," with a membership of over one hundred thousand persons. In May, 1878, the Methodist and Methodist Protestant Churches, non-Episcopal bodies, united, making a membership of about one hundred and ten thousand persons. The Pan-Anglican Conference of Bishops of the Church of England and the Protestant Episcopal Church met in Lambeth, in 1878.

2. Roman Catholicism.—Bitter antagonism of the Prussian Government to the unpatriotic attitude of the Roman Catholic population, under the leadership of the bishops. The chief manifestation of the antagonism was the Government's adoption of the "Falk Laws," which leave to the governor-general of a province the duty of deciding upon the qualifications of all persons appointed by the bishops. All bishops must swear fidelity to the Government, under penalty of fine and imprisonment. Pope Pius IX. died in 1878, and was succeeded by Leo XIII. The English people have advanced in Anti-Roman Catholic sentiment, owing largely to the exposures by Gladstone of the uniformly unnational character of Romanism. In the southern part of the United States the Roman Catholics have made rapid progress among the Freedmen.

3. Ritualism.—In England Parliament has passed a Public Worship Regulation Act, directed against ritualistic encroachments. It provides against: 1. Alterations in, or additions to, the fabric, ornaments, or furniture of a church, without permission of the authorities thereof; 2. Use of any unlawful ornament by the minister; 3. Neglect to observe the directions of the Prayer Book in performance of the rites and ceremonies ordered by it. Revs. T. P. Dale and Arthur Tooth were suspended for violation of the law. Violent controversy

arose in consequence of Tooth's suspension, and the effect has been a strong ritualistic party in favor of disestablishment.

4. Premillennial Coming of Christ. — In 1878 a convention was held in New York of those who believe in the premillennial and personal coming of Christ. Men from the Episcopal, Presbyterian, Baptist, Methodist, and other Churches participated in the proceedings, and read papers on various aspects of the subject. It was declared, by formal resolution, that the second coming of Christ is imminent; that it is not necessary that the whole world should be converted to Christ before his return, because the Scriptures nowhere declare such a doctrine. The tone of the religious press was opposed to the doctrines of the convention. In the Presbyterian Church it has been seriously suggested that those Presbyterians who participated had violated the Standards concerning the Second Advent, and should be arraigned therefor.

5. Church Trials.—Several leading preachers in the Scotch Church have been tried for propagating skeptical opinions. The Rev. F. Ferguson was found guilty by his Presbytery, but was pardoned by the Synod. Professor Robertson Smith was convicted by the Assembly on some of the specifications, and cleared on others. Some Free Churchmen claim the result as favorable to rationalistic sentiment. The Scotch Church has, through a committee, adopted a "Declaratory Sentiment," softening some parts of the Westminster Confession. There were two heresy cases, on appeal, before the Presbyterian General Assembly during 1878, (Rev. Mr. See and Rev. Mr. Miller.) In the case of Mr. See, it was decided that a minister of the Church may not permit a woman to teach from his pulpit. Mr. Miller was suspended for holding the heresies tnat Christ, though God, does not constitute a second person in the Trinity, and that in his human nature he inherited the corruption of Adam's nature.

6. Sunday-School Instruction.—The First National Sunday-School Convention was held in New York, October, 1832; the second in Philadelphia, 1833; the third in Philadelphia, 1859; the fourth in Newark, N. J., 1869; the fifth in Indianapolis, 1872; the sixth in Baltimore, 1875; the seventh in Atlanta, Ga., in 1878. The Rev. Dr. D. P. Kidder was the first

one to recommend, in 1847, the formation of Normal Sunday-schools. In 1872 the Rev. Drs. J. H. Vincent and Edward Eggleston, and B. F. Jacobs, Esq., agreed upon a system of Uniform Lessons, and the National Sunday-School Convention of Indianapolis (1872) favored this project, and appointed a Committee to select a seven years' series of National Uniform Lessons. Thus began the National, and, finally, the International, System of Sunday-School Instruction. The Chautauqua Sunday-School Assembly, which originated with Lewis Miller, Esq., and Rev. Dr. J. H. Vincent, is a congress of Sunday-school workers, both clerical and lay, who go over every department of religious instruction and affiliated topics. The Chautauqua Literary and Scientific Circle—an outgrowth of the Assembly—lays down a prescribed course of graded study, on which examinations are held, and for which, after completion, diplomas are awarded. It has its own text-books. Quite an important literature has grown up around this important movement, but the greatest value of the remarkable agency consists in the impulse toward a deep knowledge of religious truth and thorough literary culture which it is imparting to many thousands throughout the land who have not had the advantages of collegiate instruction. For details of the new development of Sunday-school instruction, we refer our readers to Gilbert's "The Lesson System: the Story of its Origin and Inauguration." New York. 1879.

7. Bible Revision. — The Anglo-American Bible Revision is the first international and interdenominational effort in the history of the translation of the Bible. It began in the Convocation of Canterbury, May 6, 1870, by the appointment of a committee of biblical scholars of the Church of England, with power to revise the Authorized Version of 1611, and to associate with them representative biblical scholars of other denominations. The American Committee was organized in 1872. Both committees are divided into two companies, one for revision of the Old Testament, and the other for the New. The English Committee consists of fifty-two members; the American, of twenty-seven. The object of the revision is to adapt King James' version to the present state of the English language, without changing the idiom and the vocabulary.

Hence, not a new version, but a revision of the received version, is aimed at. The principles of revision are: To alter as little as is consistent with faithfulness the text of the authorized version; to limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions; each company to go twice over the portion to be revised by them, once provisionally, the second time finally; when the text adopted differs from that from which the authorized version was made, the alteration is to be indicated in the margin; the headings of chapters, pages, paragraphs, italics, and punctuation are to be revised. It is supposed that in ten years from the beginning the work of revision will be completed. The Rev. Dr. Philip Schaff, President of the American Committee, has been the chief agent in organizing the American Committee, and in promoting harmonious co-operation between the English and American Committees. The members of the Committee have published a volume, "Anglo-American Bible Revision," for private circulation, in which the most important questions involved in the new version are discussed in brief.

8. Revivals.—An extensive revival in Great Britain began in 1874, through the labors of Moody and Sankey, (Americans.) The churches were too small to accommodate the throngs, and services were held in the open air. All denominations shared in the good results. The two evangelists returned to America, and in New York, Boston, Philadelphia, Baltimore, and other cities, there was the same marked benefit from their labors.

9. Attacks on and Defense of Evangelical Truth.—The Rev. Joseph Cook has delivered lectures for several successive winters, in Boston, on current theological and scientific topics, in defense of evangelical truth. They have been extensively published and widely read, and have produced a great effect in confirming Christian conviction in the entire religious population of the country. The bold skepticism of Robert Ingersoll—a revival of the gross infidelity of Paine—has produced no appreciable effect on the American mind.

10. Present Condition and Outlook of the Protestant Church in America.—The Protestant Church in America is

at present very vigorous and aggressive. While certain sections indicate some sympathy with the rationalistic tendencies of the Continent and the Broad-Church platitudes of England, no form of infidelity has ever taken a firm hold on any large branch of the Church in this country. Every department of ecclesiastical life is full of promise. The Sunday-school, as we have seen, has developed to a remarkable degree within the last few years, while the literature of religious instruction has advanced rapidly, and yet healthily. Missions, foreign and domestic, are vigorously supported by the Churches. Education of the masses, not to mention higher instruction, has kept pace with the increase of wealth and population. The benevolent spirit of the people, never more severely taxed than in the last few years, has responded in an unprecedented way to the demands of the times. God is leading the American Church, and he has greater things to give his trusting children in the coming century than our most active faith has yet dared to anticipate.

CHAPTER VI.

GENERAL SURVEY OF MISSIONS.

A. D. 1880.

This chapter, which takes the place of the briefer one in the first edition, has been prepared especially for this work, in compliance with the author's request, by Mr. H. K. Carroll, of the editorial staff of "The Independent," (New York,) who has made every thing relating to modern missions a subject of careful study:—

1. Early Protestant Missions.—The Protestants of Holland began to take an interest in foreign missions as early as 1612, when a seminary to train foreign missionaries was established at Leyden; and they sent missionaries to Ceylon in 1636, and subsequently to Africa, Java, and elsewhere. The Society for the Propagation of the Gospel (Anglican) was formed in 1701, for the especial benefit of the American Colonies. Danish missionaries were sent to India in 1706, and to Greenland in 1721, and the Moravians began missions in Africa, Ceylon, and

other countries in the decade following 1732. Thus a beginning had been made long before the rise of the chief missionary societies, but it was not until near the close of the eighteenth and the opening of the present century that Protestantism entered earnestly upon its great work of converting the heathen world. We do not here speak of Home Missions, or Bible Societies, or of the various other agencies which have been employed in missionary work.

2. Rise of Great Societies.—The (English) Baptist Missionary Society was organized in 1792; the London Missionary Society, in 1795; the Church Missionary Society, (Low Church, Anglican,) in 1799; the (English) Wesleyan Society, in 1800; and the American Board of Commissioners for Foreign Missions, in 1810, at Boston. Since 1810 many other and strong societies have sprung up, and nearly every denomination, however small, has missionaries in some foreign field.

3. Increase of Zeal for Missions.—In the past fifty years there has been great increase of interest in Foreign Missions, and vast successes have been achieved. Before 1830 there were only about eighteen or twenty societies in Europe and America; now we can readily name seventy-five societies engaged in active work. The aggregate of funds intrusted annually to these various societies has increased enormously. For example, the receipts of the Church Missionary Society—the greatest of all the societies—were in 1830 only $150,310, while in 1878 they were about $1,000,000. In the aggregate, millions of dollars are expended annually on Foreign Missions, showing that the Churches have their heart in the great work of converting the world, and are willing to make sacrifices for the cause. An army of noble men and women, many of whom equal Paul in devotedness, in abundance of labors, and in contempt of perils and deprivations, are spread over the habitable globe, lifting people up out of heathenism and barbarism and ignorance, creating written languages, translating the Scriptures, and helping in a multitude of ways to advance civilization, commerce, good government, society, religion. The chief departments of missionary work are chapel, street, and itinerant preaching; the establishment of chapels and preaching places; the organization of schools of

various grades; zenana work by women among women and children; the making of translations of the Scriptures; the issuing of religious publications; and the opening of hospitals.

4. Some Results of Missions. — The Gospel was first preached in Madagascar by missionaries of the London Missionary Society in 1818. Their labors, joined chiefly to those of the Church and Friends' Societies, have resulted in the overthrow of idolatry. The Queen and her Government accept Christianity; and from the capital, by contributions of converted Malagasy natives, missionaries have been sent to unconverted tribes in distant parts of the island. In 1820 the American Board began a mission in the Sandwich Islands, and in less than half a century of earnest, persistent work a nation was redeemed from barbarism. Where there used to be only savages there are now Christians, who not only support their own Churches, but send missionaries to other islands. Wesleyan missionaries introduced Christianity into the Fiji Islands in 1835. The Fijians were a most savage and degraded people, whose horrible cannibalistic feasts made their very name a terror. Christianity, as preached by the missionaries of the Wesleyan, London, and one or two other societies, have effected a wonderful change among these cannibals. They have given up their old practices, and become a Christian nation. Churches and schools succeed the *bures* or temples; family worship is general; marriage is sacred; the Sabbath is observed; and law and order reign. Many thousands are communicants in the churches, and devoted Fijians go to distant islands as missionaries and teachers. Some of them have recently fallen victims to the cannibals of New Britain. Before 1812 there were no native Christians in Polynesia. Now there are no less than 340,000, of whom 68,000 are communicants.

5. Missions in Asia. — India, with its population of two hundred and fifty millions, has been a hard but well-worked field. From the time of Carey to the present, Protestantism has put forth its best efforts in India, and for many years without much encouragement. All the leading societies, with many others, are represented in that country, and large expenditures are made annually on missions, schools, and hospitals.

In 1875 there were over 600 ordained foreign missionaries, 68,689 communicants, and 266,391 native Christians. In 1878 Indian missions entered upon a new epoch. No less than 60,000 Hindus in that one year, convinced by the generous aid given the famine sufferers that Christianity is a religion of love and truth, renounced heathenism, and asked for instruction in the religion of Christ. Many subsequently passed the necessary examination, and were baptized. The Society for the Propagation of the Gospel, the Church Missionary Society, the American Baptist Mission to the Telugus, the Arcot Mission of the American Reformed (Dutch) Church, have shared chiefly in this large accession. The movement did not cease with the close of the year. Dr. Morrison, the first Protestant missionary to China, was sent out by the London Society in 1807. In China, as in India, missions have gained somewhat slowly, but many societies are engaged in the seaboard provinces. The China Inland Mission is opening stations in remote and interior provinces, and the annual gains are increasing. In Japan, missionaries are multiplying yearly, and are meeting with remarkable success. Burmah is the field chiefly of the American Baptist Union. It is the field to which Judson and Rice went when shut out of India. No greater missionary triumphs have been achieved than in this kingdom, where the Baptists alone have 20,723 members, in 438 Churches, with 430 native preachers, and many prosperous schools. The missions in Siam, in Formosa, in Persia, and in Asia Minor, have also achieved good results.

The territory of Western Asia has become a very important field. Its religious systems are: 1. Mohammedanism; 2. Semi-Paganism, (Druze, Nusairy, Yezidee;) and, 3. Nominal Christianity, or the Oriental Churches. This last group consists of six classes: 1. The Monophysite sects, (Armenians, Jacobites, Copts, Abyssinians;) 2. The Nestorians; 3. The Orthodox Greeks; 4. The Maronites; 5. The Oriental Papal sects, (Papal Greek, Papal Armenian, Papal Syrian, Papal Nestorian, Papal Coptic, and Papal Abyssinian;) and, 6. The Latins, (a small body, attached to the French and Italian monasteries.) These sects, (the Oriental Churches,) exclusive of the Greeks of Russia and Greece, number 9,586,000 members.

6. The Christians in Turkey.—The oppression of the Bulgarian Christians in Turkey by their Moslem rulers has culminated in a successful revolt. The Bulgarians are of the Ugro Finnish race, who became Slaves by absorption among the latter. They came from the East, appeared in Armenia, then on the Volga, then on the Lower Danube, and invaded the Greek Empire about the middle of the sixth century. They crossed the Danube A. D. 670, and established a kingdom extending from the Danube to the south of the Balkans. They were converted to Christianity about A. D. 850. The kingdom (capital at Tirnova) was conquered by the Turks in 1390, and absorbed in the Turkish empire. Nearly five centuries they remained submissive. In 1838 and 1848 they made unsuccessful revolts. In May, 1875, they again revolted, and Russia, later, came to their relief. The war between Russia and Turkey during 1877–78 was one of great bitterness. The Turks had the sympathy of the British Government, but the opposition of the real conscience of the civilized world. Russia was victorious, and her armies rested within sight of the Bosphorus. The Berlin Treaty, which was a revision of that of San Stefano, secured the substantial fruits of the war to the Russians and the now delivered Christians of Turkey. Bulgaria was divided into two parts—Bulgaria, and Eastern Roumelia. A Council of Notables has elected Alexander of Battenberg, Prince of Bulgaria. Both Bulgaria and Eastern Roumelia are practically under Russian influence. Their entire population is about 5,500,000, with a territory of 74,400 square miles, an extent equal to that of the States of Ohio and Indiana. American missions, established by the American Board and the Methodist Episcopal Church, have had great influence in bringing about this great deliverance of the Christians in Turkey. Robert College, on the Bosphorus, founded by an American, has contributed largely to the spread of Christian light throughout the Turkish Empire.

7. African Missions.—On the Western Coast of Africa the Moravians were the first in the field, in 1736. In Liberia the Methodists have an Annual Conference, and there are important Anglican missions along the Niger. Upward of a dozen societies are at work, the results being several thousand con-

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AUSTRIA
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R. Danube
Belgrade
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Ultcha 6,
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Varna
ADRIATIC SEA
Sophia
BALKAN MTS.
Samokovio
Eski Zagra
BLA
ITALY
1, Philoppopolis
Adrianople
Berat
Saloniki
CONSTANTINOPLE
1,5,10
The Bosphorus
40
Lagos
Scutari
Sea of Marmora
Abydos
Brusa 1
Mt. Olympus
Ionian Is.
Mytilene
Manissa
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Scio
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Ephesus
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CANDIA
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2,10,14
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BLACK SEA
SEA OF AZOF
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R. Euphrates
R. Tigris
PERSIAN GULF
Trebizond
Kars
Erzeroom
Mt. Ararat
Marsovan
Sivas
Harpoot
Bitlis
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Oorfah
Ruins of Nineveh
Teheran
Aleppo
Rakkah
Mosul
Hamadan
Hums
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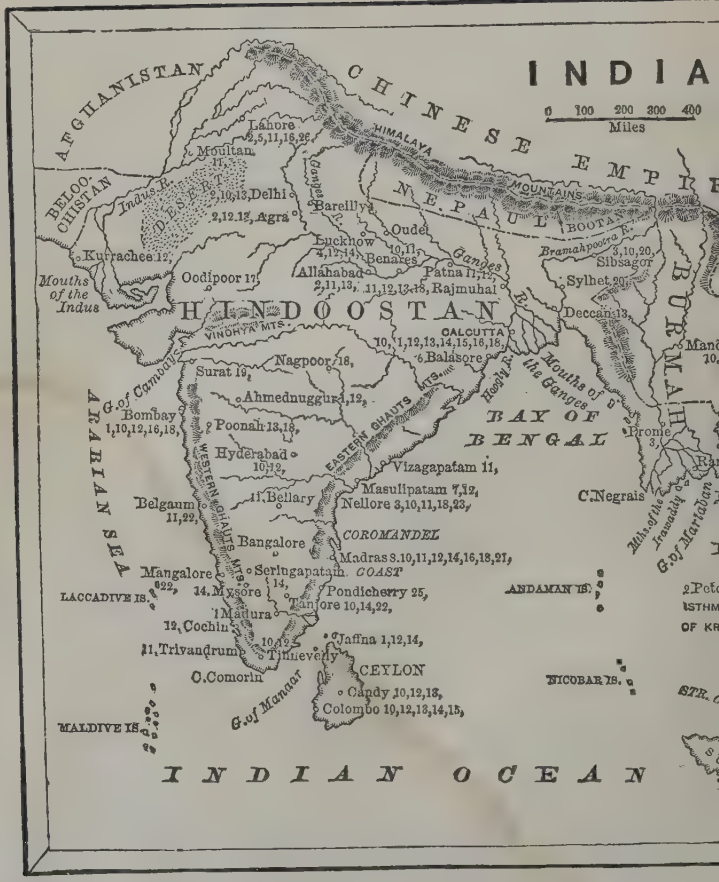
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Moultan 11,
Delhi 2,10,13,
Agra 2,12,13,
Bareilly
Oude
Lucknow 10,11
Benares 4,12,14
Allahabad 2,11,13,
Patna 11,12,13,18,
Rajmuhal
NEPAUL
BOOTAN
Bramahpoora R.
Ganges
Sibsagor 3,10,20,
Sylhet 20,
Kurrachee 12,
Oodipoor 17,
Mouths of the Indus
HINDOOSTAN
VINDHYA MTS.
Deccan 13,
CALCUTTA
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Balasore 6,
Hoogly R.
Mouths of the Ganges
BURMAH
Nagpoor 18,
Surat 19,
G. of Cambay
Ahmednuggur 19,
Bombay 1,10,12,16,18,
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Hyderabad 10,12,
WESTERN GHAUTS MTS.
EASTERN GHAUTS MTS.
BAY OF BENGAL
Prome 3,
ARABIAN SEA
Vizagapatam 11,
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C. Negrais
Belgaum 11,22,
Bellary 11,
COROMANDEL COAST
Bangalore
Madras 3,10,11,12,14,16,18,21,
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Tanjore 10,14,22,
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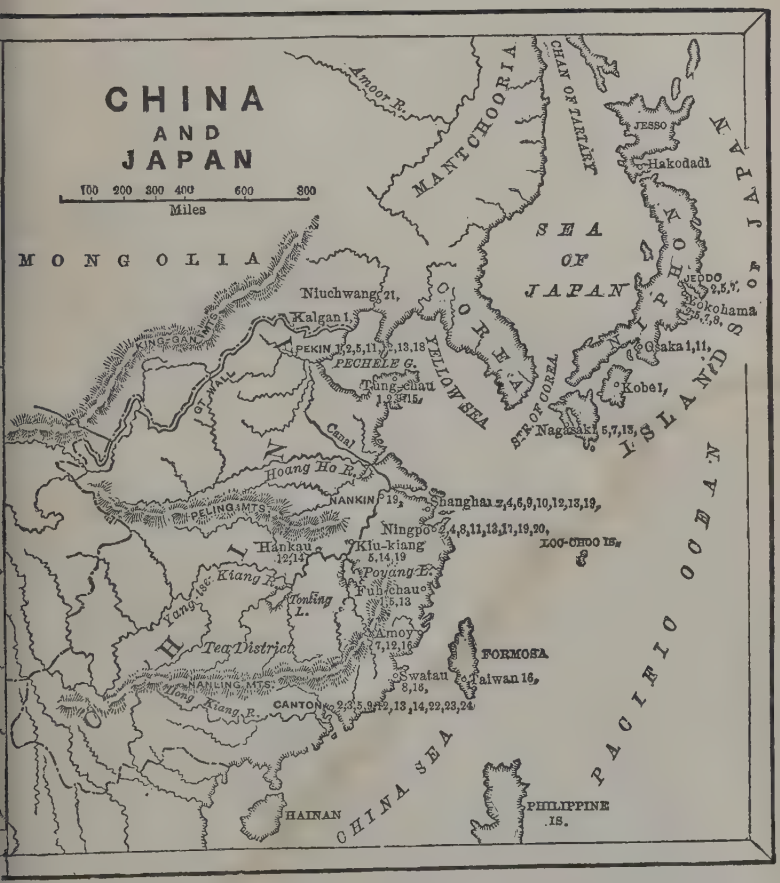
LACCADIVE IS.
Madura 12,
Cochin 10,12,
Jaffna 1,12,14,
Trivandrum 11,
Tinnevelly 10,12,
C. Comorin
CEYLON
Candy 10,12,13,
Colombo 10,12,13,14,15,
NICOBAR IS.
G. of Manaar
MALDIVE IS.
INDIAN OCEAN


CHINA
AND
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100 200 300 400 600 800
Miles
MONGOLIA
Amoor R.
MANTCHOORIA
CHAN OF TARTARY
JESSO
Hakodadi
SEA OF JAPAN
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KING-GAN MTS.
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GREAT WALL
Tung-chau 1,3,15,
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NANKIN 19,
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PE-LING MTS.
Ningpo 2,4,8,11,13,17,19,20,
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Hong Kiang R.
CANTON 2,3,5,9,12,13,14,22,23,24
CHINA SEA
PACIFIC OCEAN
HAINAN
PHILIPPINE IS.

verts, and 200 schools, with more than 20,000 scholars. The first mission in South Africa was also of Moravian origin. Fourteen or more societies are now laboring there. There are many schools, and about 250,000 communicants, including natives. The American United Presbyterian Church has important missions in Egypt. The greatest mission enterprises are those recently begun in Central Africa. The Free Church of Scotland has founded Livingstonia, on Lake Nyassa; the Church of Scotland, Blantyre Station, on the Shiré River, south-east of Livingstonia; the Church Missionary Society, a mission in Uganda, on Lake Nyanza; and the London Society, a station at Ujiji, on Lake Tanganyika. The Nyanza, the Tanganyika, and the Nyassa missions required no less than $50,000 each for a beginning, and the necessary goods were transported a great distance by hundreds of porters. The distance from Zanzibar to Lake Nyanza is not less than eight hundred miles, and among the things which were carried on this long journey was a steamboat for use on the lake. The English Baptist Society has projected a mission for the Upper Congo; a French mission is soon to be established among the Basutos on the Upper Zambesi; and the Cardiff Livingstone Mission (undenominational) is to push into the interior along the Congo. The influence of the missions already established has greatly checked the slave trade.

8. Europe and America.—American and British Societies carry on missionary work in nearly every Catholic country in Europe, and in Greece and Turkey. The American Methodist and Baptist Churches have very successful missions in Scandinavia and Germany. The American Board began a mission in Constantinople in 1831. The work has gradually grown, through various vicissitudes and persecutions, until it has spread over both European and Asiatic Turkey. The communicants number between 5,000 and 6,000. British Societies have important missions in British America, in Guiana, and in the West Indies; while American Societies are working in various countries of South America and in Mexico, where there are several thousand converts.

9. Missions to Jews. — Several British and Continental Societies, organized especially for missions among the Jews,

are carrying on their work, chiefly by schools, with some success, and a few missionary societies have special Jewish missions. Not much is done among the Jews of the United States, but in Great Britain, in nearly every country of Europe, in Egypt, Palestine, Persia, and elsewhere, efforts are made for their conversion. It is not known how many converted Jews there are. Some say 40,000; but there are many in the ministry of various denominations.

10. Statistics.—The latest, fullest, and most accurate statistics, compiled (at the close of 1879) by Mr. W. H. Larrabee, Plainfield, N. J., show that there are now upward of 575,486 members in connection with foreign missions among the heathen and in Catholic countries. Of this number 147,059 are in Asia and the Malay Archipelago; 153,183 are in Africa and Madagascar, Mauritius, and the Seychelles; 74,026 are in the South Sea, Sandwich, New Guinea, New Hebrides Islands, and among the aborigines of Australia and New Zealand; 129,010 are in America and Greenland; and 73,208 are in Europe. The total among savages, heathen, and Mohammedan races is 374,968. The following tables represent the number of native Christians in the principal heathen countries:—

	Communicants.
India	87,854
China	16,237
Ceylon	7,490
Burmah	20,811
Persia	1,221
Japan	2,006
Sumatra	2,420
Turkish Empire	9,132
South Africa	57,840

	Communicants.
Madagascar	63,817
West Africa	25,636
South Sea Islands	55,378
Sandwich Islands	14,976
The New Hebrides	1,820
In Australia and New Zealand	2,512
In America, Indians, etc., (about)	17,142

11. Missionary Literature.—Missionary literature is very extensive, and large libraries of it are collected without difficulty. Nearly all the leading societies have histories of their operations, and there are many general works, while the books on particular missions and countries would make a large catalogue. For minute statistics, see Boyse, "Statistics of Protestant Missionary Societies," (London, 1874.) This author has added to his work a very excellent Missionary Bibliography, (pp. 173–184.) See also "Conference on Foreign Missions," John F. Shaw & Co., (London, 1879;) Newcomb's "Cyclopædia

1. American Board (Congregational.) 2. English Church M. S. 3. English Society for the Propagation of the Gospel. 4. English Wesleyan M. S. 5. English London M. S. 6. English Moravian M. S. 7. Scotch Free Church M. S. 8. Scotch United Presbyterian M. S. 9. Berlin M. S. 10. Rhine M. S. 11. Hermannsburgh M. S. 12. French Evangelical M. S. 13. Norwegian M. S. 14. Holland Reformed of Natal M. S.

of Missions," though twenty-three years old, is still of value; and Dr. R. Gründemann's "Missions-Atlas" (Gotha, 1871) is almost indispensable for its maps and information about missions. The best recent papers, from any source, on the general subject of missions, are to be found in the "Proceedings of the Sixth General Conference of the Evangelical Alliance," (New York, 1874,) pp. 583–650. The work of Rev. Dr. J. M. Reid, "Missions and Missionary Society of the Methodist Episcopal Church," (New York, 1879,) two volumes, is one of the most important contributions made by any author to the literature of missions. For the Missionary Maps which we here use we are indebted to the courtesy of the Messrs. Harper & Brothers for permission to reduce the maps which they have issued in their "Dictionary of Religious Knowledge," (New York, 1875,) edited by Rev. Lyman Abbott, D.D.

CHAPTER VII.

RELIGIOUS STATISTICS OF THE WORLD—A. D. 1880.

By Prof. A. J. SCHEM.

The tables of Religious Statistics published in the former editions of the Outline of Church History have been found to need so many emendations and fundamental changes that the author has requested Professor A. J. Schem to furnish an entirely new series. The following chapter, therefore, has been prepared by him. Professor Schem has made the study of ecclesiastical statistics a specialty; is recognized, both in Europe and America, as the leading authority on this intricate and difficult subject; and has laid down the results of his researches in the "American Ecclesiastical Year Book," (New York, 1860;) "The American Ecclesiastical Almanac," (1868;) "The American Ecclesiastical and Educational Almanac," (1869;) "Statistical Tables," (fourth edition, April, 1876;) "The National American Almanac," (1864;) "The American Year Book and National Register," (1869;) the successive volumes of the "American Annual Cyclopædia," and of the "Methodist Quarterly Review," and in numerous articles in other religious periodicals.

I.

GENERAL CREEDS OF THE WORLD.

The population of the world is religiously distributed very nearly in the following proportions:

1. Christianity	418,000,000	5. Judaism	7,000,000
2. Buddhism	400,000,000	6. All other forms of religious belief	174,000,000
3. Mohammedanism	215,000,000		
4. Brahmanism	175,000,000		

In Europe, America, Australia, and most of the Polynesian Islands, *Christianity* is the prevailing creed of every State. In Africa, the independent Christian States are Abyssinia, Liberia, Madagascar, and the Orange Free State, while Christianity also prevails in the European colonies. The largest empire in Asia—Russia—is also a Christian country. India, the third country in point of extent, is under the rule of a Christian government, and so is a large portion of Farther India.

The *Mohammedan* countries in Asia are Turkey, Arabia, Persia, Afghanistan, Beloochistan, and the Khanates of Central Asia; in Africa—Morocco, the dependencies of Turkey, (Egypt, Tunis, Tripoli,) and a number of inferior States. But none of the Mohammedan countries contains so large a Mohammedan population as British India, where the number of Mohammedans amount to 47,000,000.

Buddhism is the prevailing religion in Farther India, in China, and in Japan. In China, Buddhism and the religion of the Tao-sze have to a large extent coalesced with the system of Confucius, and it is, therefore, said that these three religions have become one. An accurate statistical classification of the religions of China cannot, consequently, be made. The Buddhists, however, have the largest number of temples. In a like manner Buddhism and Shintoism have gradually become thoroughly molded together in Japan. Buddhism is still the popular religion of Japan, but of late the government has made efforts to restore the predominance of Shintoism. British India has, according to the last official census, about 9,300,000 Buddhists.

Brahmanism is the prevailing religion in British India, and is confined to British India, and the islands of Bali and Lombok.

Judaism is represented throughout the civilized world. The following table gives the number of Jews in the different countries of the world, either as given in an official census, (marked *,) or, where no religious census is taken, according to careful estimate:

STATISTICS OF JUDAISM.

*Austro-Hungary	1,375,900	Spain	2,000
Belgium	3,000	*Sweden and Norway	1,900
*Denmark	4,200	Switzerland	7,000
*France	49,400	Turkey in Europe, (including Roumelia, Bulgaria, Bosnia, and Herzegovina)	75,000
*Germany	521,600	Total Europe	5,360,800
Great Britain and Ireland	46,000		
*Greece	2,600		
*Italy	35,400		
*Netherlands	68,000		
Portugal	3,000	Asiatic Russia	38,000
*Roumania	400,000	Asiatic Turkey	52,000
*Russia in Europe, (including Finland)	2,763,800	Asiatic Eastern Asia	500,000
*Servia	2,000	Total Asia	590,000

Total Europe	5,360,800
Total Asia	590,000
Total Africa	600,000
Total America	500,000
Australia and Polynesia	10,000
Grand Total	7,060,800

II.

GENERAL STATISTICS OF CHRISTIANITY.

It is common to divide the Christian Churches into three groups:

1. *The Roman Catholic Church.*—This Church is apparently one organization, and the recognition of the Pope as the head of the entire Church is an article of faith. The so-called Jansenists of Holland, (about 5,000,) and the Old Catholics of Germany, Switzerland, Austria, France, and other countries, (about 200,000,) claim to belong to the Roman Catholic Church, but are not recognized by the Pope.

2. *The Eastern or Oriental Churches.*—This group embraces the following denominations: The Greek Church, the Armenian Church, the Nestorians, the Jacobites, the Christians of St. Thomas, the Copts, and the Abyssinians. All of them recognize the first Œcumenical Council of Nice, and have bishops for whom they claim an apostolic succession.

3. *The Protestant Churches.*—All the Churches not belonging to one of the two preceding groups are generally comprised under the collective name of Protestants. There are parties in some of the denominations classed under this head which protest against the application of this name to them. A large portion of the Church of England and the Protestant Episcopal Church of the United States would

prefer to be classed with the Churches of the second group as Episcopal Churches, rather than with the Churches of the third group. If the division into three groups, as given above, is accepted, the population connected with each of these groups may be estimated about as follows:

COUNTRIES.	Total Population. (All Creeds, Christian and Pagan.)	Protestants.	Roman Catholics.	Eastern Churches.
America	93,657,000	41,858,000	48,538,000	10,000
Europe	312,398,000	75,911,000	152,382,000	70,880,000
Asia	831,000,000	2,753,000	7,328,000	9,241,000
Africa	205,220,000	1,092,000	2,153,000	3,200,000
Australia and Polynesia	4,776,000	2,296,000	702,000	.....
Total	1,447,049,000	123,910,000	211,103,000	83,331,000

III.

SPECIAL STATISTICS OF CHRISTIANITY.

1. AMERICA.

COUNTRIES.	Total Population.	Protestants.	Roman Catholics.	Eastern Churches.
United States	46,321,000	38,621,000	6,500,000	10,000
Mexico	9,276,000	10,000	9,260,000	....
Central American Republics	2,462,000	2,000	2,460,000	....
Columbia	3,050,000	10,000	2,940,000	....
Venezuela	1,784,000	3,000	1,780,000	....
Ecuador	1,066,000	.....	946,000	....
Peru	3,000,009	2,000	2,690,000	....
Bolivia	2,000,000	.....	2,000,000	....
Chili	2,334,000	20,000	2,270,000	....
Brazil	11,108,000	50,000	10,000,000	....
Argentine Republic	1,812,000	20,000	1,720,000	....
Paraguay	294,000	.....	294,000	....
Uruguay	440,000	3,000	435,000	....
Hayti	550,000	10,000	540,000	....
San Domingo	250,000	1,000	249,000	...
British North America—(Dominion of Canada, Newfoundland, Bermudas, British Honduras)	3,973,000	2,132,000	1,600,000	....
Other British Possessions—(West Indies, Guiana, Falkland Islands)	1,312,000	900,000	300,000	....
Danish Possessions	38,000	13,000	25,000	....
French Possessions	373,000	3,000	370,000	....
Spanish Possessions	2,080,000	2,000	2,040,000	....
Dutch Possessions	110,000	56,000	49,000	....
Patagonia	24,000	.....	.....	....
Total	93,657,000	41,858,000	48,538,000	10,000

2. EUROPE.

STATES.	Protestants.	Roman Catholics.	Eastern Churches.
Austro-Hungary (including Lichtenstein)..	3,725,000	23,975,000	3,200,000
Belgium	20,000	5,300,000	.....
Denmark (including dependencies)	2,037,000	2,000	.....
France	592,000	36,174,000	.....
Germany	26,320,000	15,371,000	.....
Great Britain and Ireland (including Malta, Gibraltar, and Heligoland)	27,654,000	6,809,000	.....
Greece	.....	12,000	1,442,000
Italy (including Monaco and San Marino)..	60,000	27,629,000	.....
Netherlands (including Luxemburg)	2,406,000	1,644,000	.....
Portugal (including Azores)	2,000	4,317,000	.....
Roumania	14,000	120,000	4,800,000
Russia (including Finland)	4,622,000	7,904,000	57,114,000
Servia	1,000	5,000	1,637,000
Spain (including Andorra)	10,000	16,535,000	.....
Sweden and Norway	6,289,000	1,000	.....
Switzerland	1,649,000	1,134,000	.....
Turkey, (including Roumelia, Bulgaria, Bosnia, and Herzegovina)	.....	320,000	3,107,000
	.....	180,000	580,000
Total	75,911,000	152,382,000	70,880,000

3. ASIA.

Russia	14,000	51,000	5,941,000
Turkey	10,000	260,000	3,000,000
Persia	3,000	10,000	50,000
China	50,000	483,000	.....
Japan	4,000	20,000	.....
Anam	.....	480,000	.....
Burmah	.....	5,000	.....
Siam	2,000	25,000	.....
British Possessions (including Missions in neighboring countries)	2,600,000	1,264,000	300,000
French Possessions	.....	300,000	.....
Spanish Possessions	.....	4,000,000	.....
Portuguese Possessions	.....	350,000	.....
Dutch Possessions	170,000	80,000	.....
Total	2,753,000	7,328,000	9,241,000

4. AFRICA.

British Possessions (including Missions in neighboring native States)	700,000	182,000	.....
French Possessions	10,000	370,000	.....
Portuguese Possessions	.....	1,204,000	.....
Spanish Possessions	.....	320,000	.....
Egypt	2,000	28,000	200,000
Abyssinia (inc. Mission among the Gallas.)	.....	10,000	3,000,000
Liberia	30,000	.....	.....
Morocco	.....	1,000	.....

States.	Protestants.	Roman Catholics.	Eastern Churches.
Tunis and Tripolis	.....	18,000	.....
Madagascar	300,000	20,000	.....
Orange Free State	50,000	.....	.....
Total	1,092,000	2,153,000	3,200,000

5. AUSTRALIA AND POLYNESIA.

	Total Population.	Protestants.	Roman Catholics.
British Possessions	2,781,000	2,072,000	617,000
French Possessions	97,000	18,000	39,000
Spanish Possessions	36,000	.....	7,000
Hawaii Island	57,000	34,000	23,000
Other Islands	1,805,000	172,000	16,000
Total	4,776,000	2,296,000	702,000

IV.

DENOMINATIONAL STATISTICS OF THE UNITED STATES.

Revised for New Edition of "Outlines of Church History."

A. PROTESTANTS. (Adult Members.)

Denominations.	Members.	Denominations.	Members.
Adventists	30,000	Methodist Colored Church	112,300
" Seventh Day	14,141	" Cong'l & Independ't	12,556
Baptists, Regular	2,102,034	" Primitive	3,210
" Free Will	75,686	" Free	10,682
" Other Free	40,000	" American Wesleyan	25,000
" Six Principles	2,000	Moravian	16,236
" Anti-Mission	40,000	New Jerusalem	19,000
" German, (Tunkers)	60,000	Presbyterian Church	574,486
" Seventh Day	7,446	" " (South)	116,755
Christian Connection	57,000	" " United	80,692
Christian Union	40,000	" Cumberland	104,974
Church of God	30,000	" Reformed Synod	10,093
Congregationalists	375,654	" General Synod	5,700
Disciples, (Campbellites)	350,000	" Ass. Ref. Syn. of South	6,740
Evangelical Association	107,732	Protestant Episcopal	324,995
" Synod of the West	40,000	" " Reformed	10,000
Friends	70,000	Reformed Church, (Dutch)	80,288
Lutherans	694,426	" " (German)	147,788
Mennonites	50,000	Shakers	6,000
M. E. Church, (North)	1,696,837	United Brethren in Christ	154,796
M. E. Church, (South)	795,099	Unitarians	30,905
Methodist Protestant Church	113,405	Universalists	37,965
" African Episcopal	214,808	Total	9,088,328
" African Epis'l Zion	190,900		

B. ROMAN CATHOLICS.

Total Roman Catholic Population 6,143,229

C.

Jews, (Total Population) ... 500,000 | Mormons, (Total Population). 90,000

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